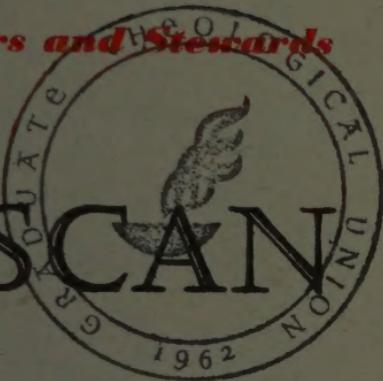


Ministers and *Stewards*

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The Society of Saint Francis

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Pax et bonum.

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March, 1971

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Ministry

STUDENTS of world history know well that religious institutions always tend to be conservative and resistant to change. The Christian Church is no exception. The form of the Church, and in particular the pattern of the sacred ministry, have been solid and static, reflecting the unchanging pattern of society. But society was changing, at first imperceptibly, and now the pace of change has accelerated with alarming speed. But the Church has inevitably lagged behind. To some people, indeed, the Church has seemed to be a bulwark of stability in the midst of a swirling torrent. It might be truer to call it a romantic ruin from a bygone age. But of course really the Church is itself society. It consists of living people, who are borne on the torrent of change, whether they like it or not.

The point has now been reached where it is no longer possible for Christians to shut their eyes to the changes which have been going on around them. The pattern of ministry cannot possibly continue as before. It is not merely a matter of the decline in the number of ordinands, necessitating emergency repairs to shore up the collapsing parochial system. Other factors are far more important. Educational developments have largely obliterated the social distinction between the clergy and their people. Hence ministry needs to become much more a partnership between them. Synodical government is aimed at taking this into account. But the proper contribution of women urgently needs further consideration. Training for the ministry, both of men and women, has to take account of the new forms of education which the candidates have received, and to be adapted to the new demands which will be required in a new form of society. Above all, the pace of change demands far greater flexibility and adaptability. Somehow the Church has to keep pace with what is going on all around it by a constant effort to combat the tendency to institutional conservatism.

The thing that is unchanging is the Gospel which the Church is charged to preach. Here too there is continual work to be done, because new thought-forms require new ways of expressing the unchanging truth. But the Gospel is the revelation of the love of the everlasting Father, made known in the life and teaching of our Saviour Jesus Christ. Here is the real bulwark in the torrent of change. And it is the task of the ministry, in all its forms, to proclaim this message and to enable men to live in the light of it.

Quarterly Chronicle

Brother Michael writes :

ENGLISH PROVINCE The Week of Prayer for Christian Unity will already have taken place, long before these words are read. The spirit of unity cannot, however, be confined to one week in the year. This year the organisers asked that we should remember in particular the concluding words of S. Paul to the Corinthians—‘ The grace of our Lord Jesus Christ, and the love of God, and the communion in the Holy Spirit be with you ’—a salutation that is close to words often used by S. Francis. Grace, love and fellowship should be special marks of the followers of S. Francis. They were certainly to be clearly seen in the men and women who were guided to bring our Franciscan Society into being.

It is not easy to chart or define the action of God in men’s lives as they respond to his guidance, but in retrospect we can recognise actions which had infinitely greater consequences than could ever have been expected at the time. Such a moment was when Brother Douglas first came to Dorset to take over Flowers Farm and make it the Home of S. Francis. Others had lived here before him, there were already wayfarers—but he saw the possibility of a life of grace that would create a new fellowship in love. It was just fifty years ago, and the English Province hopes that the brothers, sisters and their friends and supporters of the Franciscan fellowship throughout the world will join them this year in giving thanks to God for that act of faith in which we may recognise the work of the Holy Spirit beginning to make us what we are at present—as well as acknowledging that, apart from a similar trust in his power, we can achieve nothing at all in the future. A friendly bishop has written to say ‘ as I get older I feel less and less in sympathy with the people who say that the Church, the country and the world are going to the dogs. The more I meet young people, the more I think that they are—on the whole—a splendid generation : honest, intelligent, compassionate and knowledgeable, far above my generation ’. I hope it is true. Certainly we are glad to welcome those who come enquiring to our houses and looking for the sort of vision which inspired Brother Douglas. Without being too ponderous about it, I think we want to give thanks for that and, in doing so, renew our own vision for the years ahead.

We have suggested several times recently how important it is to live as a family which includes our Third Order and Companions.

Elsewhere in this issue, Brother Denis records for us all the gratitude we feel for the life of Dorothy Swayne who, with Father Algy, helped to make the Third Order a witness in this country. Under her guidance, the Tertiaries certainly *became* an order of men and women living a religious life which was disciplined and demanding as well as full of dynamic love. She shared with the other founders of the Franciscan Life in the Anglican Communion that sense of urgency and vitality which is the essence of the Gospel, and is rooted in our Lord himself. ' Honest, intelligent, compassionate, knowledgeable '—these things endure.

The congregations at Plaistow have combined, and on the Feast of the Epiphany S. Philip's became the parish church. It is a great happiness that among the novices clothed at Hilfield in February was one who was brought up at S. Philip's, and represents another link in the continuing close relationship between the Friars and the district.

We are also beginning to see a development of the work Brother Ronald has done for so long in Lancashire, as brothers go and join him and Father David Stevens to extend our interests in the industrial world of Liverpool.

It was a particular happiness to have Brother Geoffrey here for a short while after the Ministers' meeting in America—he shared Christmas with the Brothers at Hilfield, inspired us with his own compassion for the 'third world' and, in his talks to the brothers and sisters, helped us to set our sights on needs in other countries as well as our own. We all rejoiced that Brother Luke, who was with us long enough for us to think of him as very much 'one of the family', has been elected Minister in America, and we welcome Brother Barnabas Joseph who is coming from Little Portion to join the team in Africa. We must, indeed, be humbly thankful to God who permits us to share in such a 'communion in the Holy Spirit'.

Novices

On 17 December Sister Ruth was clothed as a novice at Compton Durville. Sister Ruth is from Liverpool and has recently completed training as a teacher at Alnwick, Northumberland.

On 30 December Brother John Mark and Brother Alexander were clothed as novices at Alnmouth Friary. This was the first time that brothers had been made novices at Alnmouth, and one of the reasons for this was that the brothers come from Whitley Bay and Newcastle respectively. It was a great joy for the family at Alnmouth to be hosts for the novicing, and to welcome the relations and friends

of the brothers to the ceremony. Brother John Mark had previously worked as a curate at S. Bartholomew's, Derby. Brother Alexander had worked with the Inland Revenue in Newcastle. Brother John Mark is now at Cambridge, working with the brothers there, and Brother Alexander is at Hilfield Friary.

Movements

Brother William Francis will be in England on leave from Fiwila from the middle of March onwards. Brother Simeon, after three months stay at Cambridge is now living at Toynbee Hall and training as a nurse at the London Hospital. While he was at Cambridge he did a great deal of pastoral visiting which was much appreciated by the congregation. Brother Maurice has moved from Birmingham to Plaistow. He was a great help to Brother Arnold in establishing the house there. Brother Justin and Brother James Anthony have been helping at the house recently. Brother Richard has been at Plaistow for some months to gain experience of parish work. Brother Noel has gone to Warrington to help establish the new house in Liverpool. Brother Gordon is helping in the parish of S. John the Divine, Kennington. His work is mainly concerned with the many African people living in that part of London.

Cambridge Meetings

Three meetings were held last term and all of them were very well attended. The first, on 18 October was addressed by the Dean of Emmanuel College, the Reverend Don Cupitt, who spoke on 'The Ethics of Violence'. He based what he had to say on the recent decision of the World Council of Churches to supply aid to Freedom Fighter activities. His talk was topical and controversial and led to some lively questions and answers. The second meeting, on 1 November, had as its speaker Mr. Walter Birmingham, the Warden of Toynbee Hall, London, who spoke on 'Our Divided Society'. He dealt very challengingly with the social problems that arise when a slum clearance area is rebuilt. His talk provoked great interest and a number of very good questions. The last meeting of the term was on 29 November when Brother Michael spoke. His talk on 'Stigma (the incorporation of the Separated)' was mainly concerned with the work of the Society at Ashton-under-Lyne.

Companions

A very large number of Companions, Tertiaries and friends assembled for a meeting at Cambridge on 28 October. After the Eucharist a very substantial buffet was provided by one of the Companions. At very short notice (twenty-four hours) the Reverend Peter Allen, the Chaplain of Jesus College, stepped in to talk in place of Canon Eric James, who was ill. He talked on 'Joy for Joy's Sake' and a very lively discussion followed.

Wessex Tertiaries

Twenty-one tertiaries from the Wessex area visited Hilfield Friary on 29 October for their area meeting. After their normal business was completed they joined the brothers for tea in Juniper Common Room.

Baptisms at S. Bene't's

In many parts of the world our brothers are carrying out regular ministrations in churches and other places. There is always a special joy when new members are added to our congregations and christian families. In the last two months the congregation at S. Bene't's, Cambridge, have had the joy of receiving into the church the children of two regular families. Eleanor Mary Ames-Lewis was baptised on 1 November, and Clare Rhiannon Denison on 3 January.

Student Sisters

The sisters at Compton Durville have been busy in the winter months attending lectures and courses in the locality. Three sisters went to Glastonbury for a one-day Drama Course organised by the Bishop Ken Society. Sister Barbara has attended a weekend course for Sunday School teachers. Several sisters have attended lectures and films at Dillington House which have been stimulating and entertaining. At the Convent itself the sisters invited the novices and postulants from Hilfield to share in a course of three lectures given by their neighbour, Mr. Simpson, on 'The Classical Background to the New Testament'. These lectures were very interesting and informative.

Wells Links

During the past few months groups of brothers from Hilfield and sisters from Compton Durville have attended some lectures in the Ethics course at Wells Theological College. These visits have been much appreciated and we are very grateful to the staff of the College for allowing us to attend. The sisters were sorry to miss the lecture given by Brother Barnabas, but the lights of their car failed ! Brother Sebastian and Brother Godfrey also took part in the College's Human Relations Week in January.

Hilfield Preachers

In the winter months the brothers at Hilfield welcomed three visiting preachers. The Reverend Stephen Gunyon, Vicar of Hinckley Wood, and previously chaplain of the Middlesex Hospital, spoke on 'The Church and the Patient'. The Reverend Denis MacWilliam, a master at Bryanston School, spoke on 'Religious Education and its Future'. The Archdeacon of Sherborne spoke on 'What Mission Really Means in the Seventies'. All the sermons and the ensuing discussions were informative and stimulating and were of great assistance to the brothers.

A New Rose

Due to their colour, scent and ease of maintenance roses are always a popular feature in any garden. Thanks to the generosity of friends new plantings of roses have been made at Hilfield and Alnmouth friaries. At Hilfield the courtyard has been planted with roses, bulbs, heaths and azaleas, and at Alnmouth another of the terrace beds has been planted up with roses. Brother Wilfrid's interest in roses has been acknowledged by a well-known rose grower and hybridist in the north of England who has named a new rose after him.

Alnmouth Sister

Sister Alison has left Alnmouth to return to Compton Durville, having been there for over a year. But there is still a sister in the house as Sister Ursula O.H.P., who started S. Michael's Home of Healing, Cleadon, Co. Durham, is staying there for several months. The brothers at Alnmouth are glad to be able to strengthen their links with the Whitby sisters by offering this hospitality.

Canadian Visitors

For some weeks around Christmas the brothers at Alnmouth were happy to have staying with them three young Canadians. These young men, who are deeply committed Christians, seek to help others, travelling with as little money and as few possessions as possible. They compose their own Christian songs and have visited many parishes and groups of young people in Northumberland. Their depth of commitment to the gospel life has made a deep impression on all who have met them.

Fiwila Christmas

Brother Francis reports that Christmas services were well attended in all the villages except one. At that village a local farmer had been so generous with gifts of beer that the Mass had to be cancelled! Brother Stephen ministered to the European farmers and Brother Aidan at Mkushi. Brother Francis spent three days after Christmas visiting more distant villages, a journey which involved two hundred miles of driving in the Land Rover.

Flying Friars

In some parts of the world the airplane is a far more important means of local transportation than the car or lorry. This is particularly true in New Guinea where many people who have flown frequently have never been in a wheeled vehicle. But flying requires safe and well laid-out airstrips. On several occasions reference has been made in the Quarterly Chronicle to work on the airstrip at Fiwila. The latest work there has been the planting of the airstrip with a less prolific kind of grass. Brother Desmond has been supervising this work. The airstrip is essential for maintaining the Medicair services to the hospital at Fiwila. It also enabled Brother Francis and Brother Stephen to use the Medicair plane for visits to Ndola to do locum work in January.

Tanzania Visit

The Bishop of South-West Tanganyika has invited Brother Desmond to visit Tanzania in February. The purpose of his visit is to meet Africans who would like to join a religious community. He will also be visiting Doctor David Gill and his work in Masasi.

New Bishops

Your prayers are asked for the two bishops who have recently been elected to the new dioceses of Central and Northern Zambia. They are the Reverend Jack Cunningham and the Reverend Joseph Mabula. The Reverend Jack Cunningham will be the first Bishop of Central Zambia, the diocese in which the Fiwila Mission

is situated. It is expected that they will be consecrated in Lusaka Cathedral on 7 February and enthroned on 18 April during the diocesan Synods.

Retreats

Community Retreats were held at Hilfield Friary in December and January. The retreats were conducted respectively by Dom Godfrey Stokes of Nashdom Abbey and the Reverend Doctor Richard Taylor of Ushaw College (and a cousin of Brother Kevin). Both retreats were well received and much appreciated by the brothers who attended them. In November, at Compton Durville, Brother Silyn conducted two much appreciated retreats for the sisters.

Memorial to Brother Lothian

For some time it has been the hope of the Society to establish a house in the Copper Belt of Zambia. To further this hope, the Parochial Church Council of S. Bene't's, Cambridge, has decided to set up a fund to collect money for the house. This fund will be a memorial to Brother Lothian.

Miscellaneous

A concert was held in November at S. Bene't's, Cambridge. The Cambridge Consort of Viols performed a beautiful selection of music by Sixteenth Century composers and by Schubert. S. Bene't's, Cambridge, was packed to the doors for the Carol Service of the Cambridgeshire High School for Boys on 14 December. The brothers at Hooke spent a quiet Christmas there, but the farm cat seems to have been converted. It (?) has attended all the services held since Christmas Eve. Brother John Charles has been assisting with Episcopal duties in the Worcester Diocese while the diocese is without a diocesan bishop. The Reverend Kenneth Leech, well-known for his work among drug addicts in Soho, visited Brother Neville at Glasshampton recently. He also spoke to the brothers about his work. The Hilfield Friary was invaded by T.V. crews on two occasions in November and December. They were making a film which was to have been shown on B.B.C. 1 on Shrove Tuesday. S. Francis Chapel at Hilfield is back in use again after its renovation. The brothers are using a new Daily Office prepared for use in the English Province of the Society. It has been greeted with general approval, but some brothers wonder how long it will survive unaltered, (a contemporary hazard). The Christmas pantomime at Hilfield had to be seen to be believed. It was called ' Malice in Wonderland ' and corresponded approximately to a book for children with an approximate name. There must be a moral in that somewhere.

Focus

One of our readers has suggested that we should publish in each issue an account of the work of one of our houses. This should be of help to those of you who are new subscribers or occasional readers and are not familiar with all the work of our Society. Details of new work usually appears in the Minister Provincial's letter, but in our houses the work develops and changes continually. In this issue we *focus* on the Plaistow house, where interesting and new developments have been taking place :

There have been friars at the House of the Divine Compassion for about three-quarters of a century. Previously a family lived there and enjoyed the amenities of a pleasant house and beautiful garden. It was at a time of extreme poverty and depression that the Society of the Divine Compassion took up residence and began to minister in the district. The spacious rooms were partitioned into tiny cells and later a chapel upstairs and refectory downstairs were added. The garden was reduced in size, but today is still a beautiful place, a real haven of rest hidden in the middle of the crowded and noisy East End. Most of the poorer houses have disappeared and given place to modern hygienic and tidy flats, maisonettes and tower blocks. Most of the poverty has been varnished over with an unconscious affluence. The streets are so crammed full of stationary cars of every make and vintage that it is often difficult to find a place to park. Considerable areas of derelict spaces await the fulfilment of ambitious town planning.

The beautiful modern church of S. Philip and S. James, with its fine halls and up-to-date furnishings, is a sign of the times that the church seeks to keep pace with the people. A recent clear sign of change is the amalgamation inaugurated at the Epiphany between the Parish Church of S. Andrew and our own people. The former building, in a bad state of repair, and declared redundant, has been closed, and S. Philip's Church has become the parish church under the leadership of Canon Shipman, the Vicar and Rural Dean. He has, for twenty-eight years, been our local incumbent and ministered in this corner of London-over-the-Border. The amalgamation service was a splendid occasion attended by a large congregation. Afterwards in the Hall we celebrated the festival with sherry and light refreshments as we met one another in a suitably convivial atmosphere. It can now clearly be seen that the church is not a number of independent groups but is prepared to share faith and fellowship at all times.

The friars remain based at the House and will continue to respond to the pastoral needs of the neighbourhood as often as they are at home to do so. The pattern of our life continues much as before. The buzzer rouses us at 6.10 a.m. and we go over to the church to say our morning prayers together and together to stand around the altar at the back of the church as we share in the Holy Mysteries. We try to keep our silence until 9 a.m. and during this time we meditate, read, breakfast and clean our rooms.

The mornings are much taken up with administrative work, sermon preparation and house cleaning, etc. Coffee is always on the go for ourselves and for any who call. Brother Frederick prepares our main meal and copes at the same time with a continuous stream of wayfarers who call for the kind of comfort and support that they seek in our kitchen. Down at the bottom of the garden Brother Adrian taps away at a typewriter answering innumerable Tertiary Reports and generally administers to the needs of this growing company. Old Cuthbert Collins, now bordering on ninety years of age and retired from his Health Food Stores, mostly rests but potters off to the bank and the shops quite often. Kathleen Makepeace taps at another machine in the tiny office by the front door as she attends to both church and Community clerical needs.

We have a short time for recreation in the library upstairs after lunch and before the midday Office and daily Chapter. Afternoons and evenings are spent mostly visiting in and beyond the district and now increasingly in engagements in the

London area. Prisons have been visited by friars from this house for many years and parishes, schools, colleges, and service institutions are frequently seeking brothers to talk, preach or conduct quiet days and weekends.

The Vicar is a frequent visitor and we discuss parochial duties and general involvement at a weekly staff meeting.

Compline is said daily at 10.15 p.m., usually after a hot drink down in the kitchen. Bedtime is hardly too soon after what is always a full but worthwhile day.

Brother Reginald writes :

PACIFIC PROVINCE When the Brothers came to live in Auckland just about a year ago we began to feel our way and to discover how we could best be of service and, in particular, work with the Auckland City Mission. Work has been developing along several lines. From the start we were asked by the social workers on the City Mission staff to take in a few young men needing short-term help and accommodation. So far twenty or so, mainly with home problems, have been to live for a while with the brothers. This work is clearly going to be developed under Brother Christopher's guidance. Since his operation some months ago Christopher has made a good recovery and settled very happily in New Zealand. Just before Easter Brother Michael Thomas became City Missioner. Under his leadership the Mission is maintaining its existing work of caring and counselling, and exploring and developing new spheres of work—where possible on an ecumenical basis. Brother Colin has been working with one of the City Mission staff, Captain Peter Coughlan of the Church Army, at 'The Hub', a multi-racial Youth Centre in Ponsonby. He shares in the leadership of their camps as well as of their regular meetings, and is also responsible for some of the religious teaching in one of the schools in Ponsonby. On Michaelmas Day in the Chapel of S. Francis the Bishop of Auckland received the life vows of Brother Colin. It was a very happy occasion. Colin is our second Melanesian brother to make his life profession.

As we came to New Zealand in response to a request for the establishment of an Anglican community for men there, we have all welcomed the many opportunities of preaching and of speaking at meetings in parishes and schools in Auckland and farther afield. Our hope and prayer is that gradually young men from New Zealand will discover their vocation in our Society. It has been a privilege for me to conduct retreats in various parts of the country ; for our Tertiaries, for clergy of the dioceses of Auckland and Waikato, for students of S. John's

College, Auckland, Christchurch College and Victoria University, Wellington, for a group from the diocese of Dunedin and for the Sisters in Christchurch—the Community of the Sacred Name. One indication of the happy relationship we have enjoyed with non-Anglicans is the fact that four of these retreats took place in the houses of Roman Catholic communities who welcomed us warmly and gave us excellent facilities. Another was the retreat which Brother Christopher conducted for the clergy fraternal at Papatoetoe.

Our first year has been happy and blessed in many ways, not least by the prayers and goodness of our Tertiaries who were, one must remember, the first resident Anglican Franciscans in New Zealand, and of our Companions and many friends ; there are a number of groups in different parts of the country and at various times the brothers have been able to meet them all.

At the end of October Brother William arrived from Brisbane to take over the leadership of the Auckland House. Through the generosity of the American Province Brother Lawrence was able to return to this part of the world and take charge of Morris House. As he takes over from William and as William begins his new work I commend them both to your prayers.

The Provincial Chapter was held at Koke at the beginning of December. Brother Rodney and Brother Kabay were elected to life profession : please pray for them as they prepare to take their life vows later this year.

From Koke I went to Jegarata. First I conducted a retreat for our professed brothers (for this we enjoyed the hospitality of the Sisters of the Visitation, our near neighbours at Hetune) and then spent the Christmas festival with the family at the Friary. As a new boy in the Territory I had not realised that one must expect a wet Christmas as well as a hot one. But I began to suspect what we might be in for, as during the week before Christmas the rain poured down each afternoon and evening, and every journey to chapel or meal table meant paddling through several inches of water.

By Christmas Eve the Friary was cheerfully decorated and the two chapels were festooned with palm branches, with flowers strewn about the altar steps (as I'd seen them scattered about the streets of Assisi once for Corpus Christi). We celebrated the midnight mass in S. Francis chapel with the students, their families and some people from

the village. Then, accompanied by drums and bamboo pipes, we processed through mud across the deba to the crib. Next evening about a hundred of us—students, wives and children as well as the brothers—had Christmas dinner together, sitting on banana leaves on the class-room floor, for we were prepared for rain and still more rain. There was no more rain in fact until New Year's Day ! So the weather was set fair for a barbecue with our guests and the sisters from Hetune on the Sunday evening.

Jegarata was a hive of activity during this period. The brothers were busier than usual conducting Christmas services in the villages around. A new system of electric power was brought into operation at the Friary in time for Christmas. The water-wheel is no longer adequate for supplying the Friary as well as the growing needs of the College. A gift from Canada made possible the installation of a generator, new wiring and lights in every room. The new system will, of course, cost more to run, but it is a necessity for which we are grateful. Study is an essential part of the life of our brothers and of novice training, but because of inadequate lighting it has only been maintained at the cost of too much eyestrain : this should now be avoided.

More activity centred round the bush house which several boys who are living at the Friary are building under Brother Leslie's direction. This is meant to be the beginning of a scheme to help some of the immense number of boys who are unable to continue at school but cannot get jobs, and often end up in trouble. We hope to have about six boys working with Brother Leslie and learning carpentry, building and furniture making.

AMERICAN PROVINCE In November of last year, Brother Luke was elected Provincial Minister, and then followed our annual chapter at which time he appointed Brother Stephen as Assistant Minister, Brother Joel as Novice Master, Brother Adam as Friar-in-Charge of our San Francisco Friary, and Brother Robert as Chaplain to the Third Order. Plans for the San Francisco house were made, and Brothers Adam, Angelo, Philip and Jeremy were to start this foundation.

The brothers at Little Portion were very pleased to have the three provincials and the Minister General with us in November. Brother

Geoffrey was able to stay on for Thanksgiving, a real family affair in the U.S.A., and it was very nice to have 'the father of us all' with us at that time.

A number of exciting events have taken place recently. On 29 November, Brother Joel was professed, the Minister General received his vows in the Church of the Ascension, Brooklyn, New York, where Joel was working at the time. A full congregation was present for the ceremony.

In March, Brother Barnabas Joseph will be going to Zambia to join our brothers there, after his Life Profession on the 8 of February at Little Portion, his vows being received by Bishop Paul Moore. Brother Lawrence has returned to Australia to help out at Morris House, Taringa, a half-way house for men of various needs.

The most exciting thing of all to happen to us has been the establishment of our San Francisco Friary. It was in California that the Spanish Franciscans came in 1769 to bring the Gospel to the Indians. Twenty-one missions were founded and their names read like a litany of Franciscan Saints : San Diego de Alcala, San Antonio de Padua, San Luis Obispo, San Francisco, Santa Clara, etc.

Our brothers in San Francisco have found a home not far from the Mission San Francisco De Asis, which stands next to the modern Roman Catholic Church of S. Francis, here at 571 Dolores (named in honor of Nuestra Mater Dolorosa), our brothers will work and live. At the time of writing, the property is being secured. It is a three-flat dwelling with a small garden in the back, and across from a city park. So, it is really a poor man's mansion, and very Franciscan indeed ! Our neighbors are mainly Mexican or Cuban and so we will have to brush up on our Spanish. Brother Jeremy is hard at work with this task at the present. Please pray for this new foundation and all our work in the United States.

SAN FRANCISCO Because we are beginning our life in the city of S. Francis and have not commenced definite apostolates, we simply want to introduce you to our city.

One of the most cosmopolitan cities in the United States, San Francisco is the financial center of the west and the terminus for trans-Pacific airlines and ships. The population of the 'village' of San Francisco rose with the discovery of gold in 1848, and now is in the neighborhood of seven hundred and fifty thousand with a metropolitan area population of three million. This is a city of hills, varying

in altitude from sea level to nine hundred and thirty-eight feet and is surrounded on three sides by water. Here also are such things as Alcatraz Island, the Golden Gate bridge, the crookedest street in the world (which winds fantastically because of the grade of the hill), cable cars, the Giants' baseball team, a mission founded by Father Juniper Serra, built by Father Francisco Palou. This is also the home of the fading mecca of the flower children, who have now headed for the publicity-less countryside around the city. Chinatown offers shops, tearooms, temples, Christian missions, Chinese schools and theaters in a city which has an oriental population larger than any outside of the Orient.

As we begin our life, we would like to ask for your prayerful support. There is plenty of time for you to remember us as the S.S.F. in California is the furthest west on the globe before you cross the International dateline, so we are the last in our community to celebrate the day.

Brother Vivian

As we go to press, very sad news comes to us about Brother Vivian. He was taking his turn as chaplain to the Sisters at Freeland, and one evening, after alighting from a bus, he was run over and killed.

Poem

A man lived
Who suffered all
And gave all.
He died for his body,
His body torn
And blood scattered,
And lived,
Becoming a man.

One man completed
His own self,
And in turn
Completion came to us all,
Forging the pattern of our lives.

The pattern of a flower
Giving birth to itself,
By shedding freely of
Its life.
And so growing to
Its own fulfillment.

Segments in diversity,
Yet,
Common to each.
And so,
Travelling a course
Unshielded,
That life and death
In us,
May meet once again.

Dorothy Swayne

THE return to the Friary of an elderly religious prompted a novice to exclaim 'The Relic is back'. No one would ever have thought of Dorothy as a Relic, but she is certainly a Legend.

Daughter of a Bishop, Lady Margaret Hall, sister of a General, she belonged by upbringing and inclination to a world where all the girls were ladies, and the Bermondsey Clubs and Saint Helier Estate projects fitted quite naturally into that world which recognised the propriety, and for some the obligation, of good works. What distinguished Dorothy was her commitment to live on a weekly income of five pounds, when this was accepted as a living wage, and to found with a priest, Frank Dyson, The Fellowship of the Way, for men and women so committed who were to give any surplus to the service of God and their neighbour. For Dorothy, who always appeared immaculately tailored, this meant a lifetime with no new clothes, but a wardrobe full of friends' cast-offs ; it meant further, that on the death of Frank Dyson, she met Father Algy and with him brought into being the Third Order of The Society of Saint Francis.

To the Third Order Dorothy gave all her immense energy and zeal. Her pertinacity and boundless hope sustained it and helped it to grow over the years ; and she gave it not only her gift of leadership, but her obedience. Last year a retreat-conductor, who had been alarmed at her presence, said 'We had a long talk. I don't know if I helped her, but she helped me'.

A wise old friend of her's once said that she expected to be obeyed. The outward signs of this expectation were increased by a complex of physical infirmities which demanded much rest, constant warmth, and endless attention, most generously provided and graciously assumed, for nearly forty years. But though, I believe, her assumptions of authority were sometimes wrong, her capacity for friendship was never stinted to the last days of her eighty-three years, nor was her readiness to be of service ever notably at fault.

She was one of a rare company of women who write well and lucidly on theology and the spiritual life. She had a host of correspondents, and her most characteristic pose was wrapped up on a sofa with a writing-pad on her knee, while a friend hovered near to provide whatever next might be needed.

She died within the octave of The Epiphany, her favourite Feast, and had chosen as the hymn for her funeral that which contains the words *so may we with holy joy all our costliest treasures bring, Christ, to Thee our heavenly King*. The congregation was a living proof of His acceptance—friends from Bermondsey and Oxford, old friends and new, young and aged, the world and the cloister. Because of our love and admiration for Dorothy we mourned and prayed, talked and laughed together. *Weeping o'er the grave, we sing Alleluya.*

She had been, her doctor said 'The most lovable of all my tiresomes'.

DENIS S.S.F.

On Putting the Priest in His Place

EVERYONE knows that the apostolic ministry is the bugbear of all schemes of Christian reunion. It was the ruin of the Anglican and Methodist scheme in England. Some people think that it was a good thing that that did not go through, on other grounds. But the fact is that it was over the question of the unification of the ministry that it failed, and not for any of the other reasons. But, whatever we feel about that, we can hardly escape a sense of shame that the problem of the ministry should stand in the way of the reunion of Christendom. Christians are not worthy of the name of Christ, if they cannot accept one another and compose their differences and get on together as brothers in one family. They cannot present the gospel to the world, if they deny it by their attitudes to one another. It is ironic that the Church fails in its vocation to be the priest of the world precisely because it cannot agree about the priesthood within its own structure.

Moreover, quite apart from reunion schemes, the priesthood is a terrible drag on the Church. It has become identified with all the worst aspects of institutionalism. It is the victim of the snares of privileges, prerogatives and professionalism. In spite of all encouragements, lay initiative is inhibited. The ministry of women is scandalously underrated and constricted. The deployment of the clergy remains hopelessly inflexible. The whole machine is heavy as lead.

Religious orders might seem to provide a setting where purer ideals of the priesthood can be retained and the less desirable elements avoided. But a glance at the history of monasticism, at any rate in the west, will show that this is by no means the case. What began as predominantly lay movements eventually became riddled with sacerdotalism. The concessions accorded out of charity to those who professed evangelical poverty tended to become the rights of priestly privilege. The canon forbidding a priest to bear arms is a relic of the original tradition that a *Christian* should not bear arms. This is but one example of the way in which the emergence of sacerdotalism accompanied a tacit acceptance of a double standard in Christianity.

The period of the Reformation was a time of radical questioning in which a determined effort was made to free the Church of such abuses. The chief target of attack at that time was the immense wealth and secular power of the hierarchy. But the effort resulted in

the fragmentation of Christendom. There was gain, but there was also almost irreparable loss. And sacerdotalism and priestly privilege have tended to reassert themselves in the centuries that have followed the Reformation.

The present era is another time of radical questioning. This time we must see to it that the essential values of priesthood are retained at the same time as genuine reforms are achieved. There is a feeling that the present position is unsatisfactory, and that something must be done. The religious orders are not exempt from this kind of dissatisfaction. In the Society of Saint Francis this came to the boil a couple of years ago, when it was proposed that the highest offices, even the office of minister general, should be open to brothers who are not ordained priests. The proposal went through, but not without heart-searching and strain. An effort was made to understand the causes which led to the proposal and the effect it was likely to have on the place of the priest in the Society's structure. This necessarily entailed thought and discussion about the meaning of priesthood itself.

It is not the purpose of this article to go over the debate again. But there may be some value in setting out some of the points which came up in discussion for the benefit of a wider audience. For what took place in the internal life of the Society has a bearing on the larger problem of priesthood in the Church of England as a whole, and on the continuing task of recovering the unity of Christendom.

Gospel Perspectives

The point at issue was the existence of priestly privilege within the community. The fact that certain offices were confined to priests had always tended to make for a feeling of class distinctions. This could be tolerated in earlier days, because the pattern of society was favourable to the maintenance of hierarchical structure. But modern society has changed so much that it has become necessary to show in practical terms that the hierarchical structure of the Church does not necessarily presuppose the old class distinctions. Consequently there has been a succession of community decisions designed to reduce the sense of first-class and second-class membership. We have now grown used to a three years' novitiate for all (instead of only two years for priests), to the administration of the chalice by lay brothers when plenty of priests are available, to having a lay brother in such positions of

spiritual responsibility as novice master or guardian of a friary, and to calling each other Brother (the title Father for priests has been officially dropped). The last point is an example of reform in the true sense, seeing that Saint Francis adopted the title Friar (Frater=Brother) for his 'Order of Lesser Brothers' (Ordo Fratrum Minorum). The decision to open the offices of minister general and minister provincial to lay brothers is thus the end of a consistent process.

The protest against priestly privilege must be taken with the utmost seriousness, because such privilege cuts at the heart of the evangelical model on which authentic Franciscan spirituality is built. The teaching of Jesus is unique in first century Judaism for its complete repudiation of built-in class distinctions. Judaism recognised certain degrees of 'purity'—priests, Levites, pious Jews, 'publicans', 'sinners', and Gentiles, to give them in descending order. A Proselyte could rise above his status as a Gentile to the level of the pious Jew, but he could never hope to reach the level of privilege accorded to the hereditary priesthood. No priest would endanger his position by intermarriage with a Proselyte. The position of women, even in the highest classes, was normally one of complete subordination. All these distinctions are swept aside by Jesus. He goes out of his way to demonstrate in terms of practical living that they do not exist in the eyes of God. True to the teaching of Jesus, the early church made no special provision for the hereditary priesthood (this is probably the biggest single difference between primitive Christianity and Qumran). The appointment of officers in the Church, i.e. the apostolic ministry, took no account of it. Later the ministry developed a hierarchical pattern to some extent consciously modelled on the Levitical priesthood of the Old Testament. But this fact of history must not be allowed to eclipse a fundamental aspect of the work of Jesus, which is actually the practical expression of the central feature in his revelation of God as the Father of all men.

It will be seen that we are dealing here with something that is primary, and which is instinctively felt to be primary by those who strive to understand the essential message of the Gospel. The practical consequences of it must be accepted, not only out of loyalty to the teaching of Jesus, but also because many of our most cherished positions in our Christian witness today are directly related to it, such as the colour question, respect for the individual, and the Christian conscience in social and political issues. The whole of the teaching of Jesus, in his

recorded words and acts, is involved here. The Church can never be a sign of the Kingdom of God to the world so long as its structure retains distinctions based on prejudice and privilege.

Ministry and Mission

It follows from the above argument that the notion of priesthood begins to go wrong when it is thought of in terms of status, and not in terms of function. It must be confessed that very exaggerated claims about the status of the priesthood have been made in the past. But the plain fact is that the apostolic ministry begins in the first place as a matter of necessity, for the Church must have an organisation. This is true, notwithstanding the appointment of the Twelve by Jesus himself. After the 'tunnel' period of the sub-apostolic age, in which the precise form of the ministry cannot be determined with certainty, it emerges in the writings of Irenaeus as the guarantee of orthodoxy against the multiplicity of heretical sects. The hierarchical structure of the Church thus becomes the guarantee of ecclesiastical unity. The functions of the clergy are liturgical (celebrating the sacraments) and magisterial (imparting the traditions of the faith).

Coming down to modern times, the peculiar history of Anglicanism, and especially the apologetic of the Tractarians directed at the Roman Catholic claims of their day, have led to an insistence on institutions and to a definition of 'apostolic' almost exclusively in terms of 'apostolic ministry'. Thus our approach to the doctrines of the Church and the Ministry has largely been a static rather than a dynamic one. We have until recently forgotten the root meaning of apostolic, i.e. *mission*. And where mission is not given its due place as an imperative of the Gospel, our doctrines of the Church and its ministry will be seriously defective.

There is only one legitimate starting point for consideration of Christian priesthood, and that is the character of the life and ministry of Jesus himself. The understanding of his work in priestly terms is set out in the Epistle to the Hebrews. This takes the institution of priesthood in the Old Testament as a type of the priesthood of Jesus. Following on from this, it is possible to speak of the priesthood of the people of God through their incorporation into Christ: 'You are the chosen race, the King's priests, the holy nation, God's own people chosen to proclaim the wonderful acts of God' (I Peter 2:9). The people are told to 'Come to the Lord . . . as living stones, and let

yourselves be used in building the spiritual temple, where you will serve as holy priests to offer spiritual and acceptable sacrifices to God through Jesus Christ' (verses 4—5).

These words, and all of the Old Testament quotations about priesthood in the New Testament, apply to the whole people of God (the *laos*), and not just to a specific class of persons. In the New Testament there are no distinctions made between a professional and lay ministry. Ministry is a function of the whole *laos*. If we examine carefully Romans 12 and Ephesians 4, we will find no distinctions of order. Rather we are given a picture of an interrelation of people, whose different gifts and functions minister to the common good. All are gifts of the one Spirit. All are necessary functions in the Church's mission of reconciling the world to God, which is precisely the purpose of the sacrifice of Christ himself. The functions of the priest are only part of this process. The ordained priest is the president at the eucharist, a necessary specialist in the Word and its proclamation, and the personal point in penitential return. But none of these functions is complete unless those who are at the receiving end, and are thereby renewed in fellowship with Christ, take him out into the world through their secular skills and personal caring to carry forward the work of reconciling the world to God.

Priesthood without Privilege

On this basis we can see that it is an imperative of the Gospel that priesthood should be exercised without privilege, and indeed without prestige, prerogatives, prejudices and professional pride. The ministry of the whole Church is so important, that the priest should not feel apprehensive if it seems as if some of his preserves are being invaded by the laity. Nor on the other hand should he attempt to monopolise all the other functions, on the specious grounds that he is the only person who knows how to do them properly. The changes that have been made in the Society of Saint Francis have come about because we have had our eyes opened to the realities of the situation. We have been confronted by a new generation which is keenly aware of the psychological realities involved in personal confrontation and in the art of living together in charity. There is a distrust of any kind of evasion of real issues. It is impossible for anyone in a position of responsibility to hide behind his official position or to cover up his real self by an authoritarian attitude. We are discovering what it

means to be open to one another. This means dropping our defences and facing up to ourselves. Accordingly we dislike the old artificial rules of precedence, we drop titles and just use the community name in addressing one another, and we try to make natural courtesy rather than rules the guide to day-to-day behaviour. We know that being open to one another inevitably entails showing one another up. This has to be done with immense charity, but it also has to be accepted with a depth of humility which we had never known before. We are discovering that we must expect to be exposed if we are putting up a defence-mechanism of hurt feelings or some other form of pride. Our brothers put their finger on it at once. Not even the most senior brother can expect to escape the kind of jocular observation which is almost brutal in its perspicacity, however loving in its intention. At the last General Chapter this new openness was not only accepted as the presupposition of our discussions, but was positively promoted as the most important aspect of them. It was made clear that no holds were barred. Ministers and guardians were not exempt.

This new attitude is welcomed by the discerning, because it carries with it a far greater capacity for maturity and responsibility. Consequently there is at the same time a growing demand for the sharing of responsibility to a far greater degree than ever before. As brothers are valued for what they are in themselves, rather than for any status they may have, it is inevitable that the attitude towards the priesthood should undergo a change. The priesthood is now thought of in functional terms, and any suggestion of prestige is repudiated. Priesthood is valued, not priests. Priests can claim no privileges, nor can they abrogate to themselves positions which are not essentially matters of priesthood.

Priesthood in the Church is a constituent part of the priesthood of the Church. Priesthood is one facet, and one facet only, of ministry, and ministry means service. The ferment of the present time is a God-given thing, in which the leading of the Spirit can be discerned. Some people may be apprehensive of the future. But if it is faced with humility and charity, there will be nothing to fear. The leading of the Spirit is the very opposite of destructive. It will be creative and liberating, as it removes the last vestiges of a built-in tension, and so opens the way to authentic living of the Gospel.

(Based on a memorandum by
Brother Barnabas and Brother John Charles)

The Problem of Priesthood

FOR many people, one of the distinctive marks of the Roman Catholic priesthood is the obligation of celibacy imposed, in the Western Church, as a precondition for ordination. It is not, therefore, surprising that pleas for the abolition of compulsory celibacy attract more public interest than any other aspect of the debate now going on, in the Roman Catholic Church, concerning the reform of priestly life and ministry. Yet the question of celibacy is—although certainly not unimportant—at most a *symbol* of far deeper and more complex theological, institutional and pastoral problems. In this article, all that I intend to do is to provide a thumbnail sketch of three important aspects of the shift that is taking place in the basic conception, or ‘model’, of the role and function of the ministry. At the end, I shall suggest that one of the reasons why discussion of the priesthood is currently rather confused is that, even when we ask the right questions, we often ask them in the wrong way, and in the wrong order. If any reader should suspect that I am guilty of a great many sweeping generalizations, he will be absolutely right—they can hardly be avoided in a short article.

Man of God

At some point in the course of their training, most Catholic priests will have heard applied to themselves the description, in the *Letter to the Hebrews*, of the ‘high priest’ as one ‘taken from among men and appointed their representative before God, to offer gifts and sacrifices for sins’ (Heb. 5, 1). Few ideas are more deeply lodged in the religious awareness of most Roman Catholics, priests and people, than the conviction that the priest is a ‘man of God’, a man ‘set apart’, a man who must be ‘in’ this world but not ‘of’ it. This ‘otherness’ of the priest finds expression in his distinctive dress, the comparative isolation of seminary education, and the encouragement to him to seek his friends primarily from amongst other priests.

The image of the priest as a man ‘set apart’ has produced a pattern of ministry and of relationships between priests and people which it is difficult summarily to evaluate. If it has sometimes dangerously isolated priests from the people to whom they minister, it has also kept before them goals of sanctity and of responsibility to their calling which have often borne fruit in lives of single-minded dedication to the things of God. And if the ‘ethos’ of the man ‘set apart’ has

often been expressed in a theology which was one-sided, ecclesiologically weak, and grounded in a questionable exegesis of the New Testament, it needs to be kept in mind that, in all periods of the Church's history, the theology of the ministry has tended to interpret, rather than to create, structures and forms of ministry the emergence of which was largely due to socio-political factors. There seems little reason to suppose that the present shift away from the model of the man 'set apart' follows a different pattern. This is not to deny that the work of scripture scholars and theologians has contributed towards a more adequate appreciation of the New Testament, and a better understanding of the relationship between the priesthood of Christ, the priesthood of the Church, and the function of the ordained ministry within the Church. But more basic, more simply 'human' factors are also—and perhaps more powerfully—at work. To put it very simply, the forms of ministry which 'come off' in our society are increasingly those in which the minister is identified with, not set apart from, the people for whom his ministry is exercised. This shift in patterns of relationship is seen not only in the increasingly widespread conviction that for *all* priests to be celibate dangerously isolates the ministry from considerable areas of human experience, suffering and concern, but, more dramatically, in the increasing tendency (especially in Latin America, France and the United States) for priests to be involved in social and political activities. The weakness in the view of the priest as a man 'set apart' is that he has tended to be set apart from the *Church*, whereas it is surely the *Church* which should be 'in' the world but not 'of' it.

Ordination to the ministry has traditionally been regarded, in Catholic theology, as ordination for life. Since the Middle Ages, the doctrine of the 'sacramental character' of priestly ordination has powerfully reinforced this tradition. If, however, the Church should decide also to ordain men for specified periods or functions, this would surely have considerable repercussions on the image of the priest as a man 'set apart'.

Man of the Sacred

If the Catholic priest has been understood, in modern times, to be a man 'set apart', he has, with equal insistence, been understood to be a man 'appointed . . . to offer gifts and sacrifices for sins'. The stress laid on the *priestly* (sacerdotal) aspect of the apostolic ministry,

often at the cost of underestimating the importance of the priest's role as a preacher of the Gospel, cannot simply be attributed to the one-sidedness from which both Protestant and Catholic views of the ministry have undoubtedly suffered since the Reformation. Whatever may be the situation in the Protestant Churches, the Roman Catholic theology of the ministry has, from this point of view, recovered a sense of balance in recent years. This is evident, for instance, in the emphasis given by the documents of the Vatican Council to the ministry of the word in the office of both bishop and priest.

However, even a perfectly balanced understanding of the relationship between the ministries of word and sacrifice (and a theology of sacrifice which avoided those distortions of New Testament teaching to which it has, in practice, sometimes been subject) would not solve the problem. 'Clericalism' has not always been absent from the life of Churches with a far 'lower' doctrine of ministry than that held in the Roman Catholic Church! The fundamental problem concerns the relationship between 'sacred' and 'secular'. There are some Roman Catholics whose conception of the sacred—sacred people, sacred times and places, sacred music—seems to derive, in large measure, from a world in which the veil of the Temple is still firmly intact. There are others for whom any concession to the ritual or symbolic is seen as threatening the *human* value, meaning and significance of words and gestures. In a debate in which 'desacralization' is as much a programme for one group as it is a shibboleth to another, the failure in communication is profound, and pastorally profoundly damaging.

This is not a problem which can be solved simply by settling for some form of compromise: modest church buildings, plain vestments, and ritual simplicity. Just as debates about the appropriate relationship between priest and people raise fundamental questions concerning the relationship between 'Church' and 'world', between 'kingdom' and 'history', so also do the debates about liturgical reform, and the meaning of the 'sacred' in Christian life and worship.

In other words, to dismiss debates about clerical dress, liturgical reform, church design, even clerical celibacy, as unimportant on the grounds that these are merely 'ecclesiastical matters', would be to overlook the fact that, beneath the surface, these debates point to far deeper and more fundamental issues. What is at stake is nothing less than the authenticity of differing conceptions of the doctrine of the incarnation. And, while it is true that different perspectives on the

incarnation are in permanent need of purification and reciprocal correction, it is also probably true that, having located the problem, we have to learn to live in a Church in which widely diverse perspectives can acknowledge each other and relate to each other creatively, rather than with acrimony.

Shepherd of the Flock

Underlying both those aspects of the debate which I have so far outlined is a calling in question of the sharp division of the Church into two 'classes': 'clergy' and 'laity', or 'the teaching Church' and 'the learning Church'. In other words, it is impossible to discuss the changing image of the priesthood without touching on the problem of authority.

The authority of Christ, the Lord of the Church, is in some sense shown forth in, embodied in or mediated by His Body, the Church. Therefore those who legitimately hold office in the Church in some sense exercise 'authority' in the Church. It is worth pointing out that these very general principles are not in question because, in the heat of debate, the impression is sometimes given that some Catholics are 'against' all 'authority' in principle, whereas others would substitute their own authority for the unique Lordship of Christ. In fact, the debate is about the specifically Christian *meaning* of authority, and its appropriate forms of exercise.

It is becoming increasingly widely accepted that the reform of the Church in this area cannot be restricted to a reform of terminology or attitudes, but must include the reform of structures. An authoritarian exercise of authority does not cease to be such by being given a new name: 'service', or by being exercised with a smile. Against this background, the debates about 'collegiality' at the Vatican Council are seen to be not merely a matter of 'top-level bargaining' between the Pope and the other bishops. These debates pointed to, and raised, deeper issues concerning the 'collegiality', the corporate responsibility, of the Church as a whole.

There is increasing demand that in the Church, as in other areas of society those in official positions should be publicly accountable for their actions. Some people see in this demand the infection of the Church by improperly 'democratic' attitudes and conceptions of authority. There is often considerable confusion here. Because all authority in the Church is 'from God', does it follow that any particular secular

model of social structure (monarchy, bureaucracy, or democracy) is to be regarded, theologically, as privileged? The number of those who would answer 'Yes' to that question is diminishing. But those who would do so—and who would regard 'democratic' models as theologically *inappropriate*—tend to occupy positions of high authority in the Church. The result, inevitably, is tension, mutual suspicion, and misunderstanding.

In recent years, the problem of authority has been enriched, and rendered even more complex, by the growing realization (at which the documents of the Vatican Council only hint) that the triple division of apostolic office in the Church into episcopate, presbyterate and diaconate need not be regarded as an immutable feature of the Church's structure. In other words, the tendency for a sharp distinction between 'clergy' and 'laity' to disappear has been followed by the growing recognition that the Church needs a far more flexible range of ministries (each with their appropriate 'authority'—be they bishops, parents or theologians) than is represented by the division into those who exercise 'no' authority in the Church, and those who are simply 'those in authority'.

Conclusion

In this article, I have tried sketchily to indicate some of the moods and tendencies that are at work in current discussions, amongst Roman Catholics, concerning priesthood and authority. At the beginning I said that even when we asked the right questions, we often asked them in the wrong order. What I had in mind was the tendency to believe that exceedingly difficult problems concerning the meaning of the priesthood, the nature of Christian authority, and so on, can be solved 'in the head', by theologians, historians, and exegetes—and that whatever solutions thus emerge in theory have simply to be 'applied' in practice.

It is my personal belief that this programme is misconceived. The first thing that the Roman Catholic Church, or any other Church, needs to do is to ask quite concrete questions concerning the *mission* of the Church. How can the Gospel of Jesus Christ crucified and risen be effectively proclaimed, in word and deed, in this country, in this world, today? We have to ask that question, and answer it, in the concrete: to discern the needs of men, and respond to those needs in the name of Jesus Christ. In so far as, through service, prayer,

and reflection, provisional answers emerge to that question, we shall be able better to discern what forms the local Church should take in order to enable it effectively to exercise its priestly mission. And, in so far as we thus discover the appropriate forms of the local Church, then, and only then, shall we be in a position to discover the appropriate forms of priestly ministry, of apostolic office, that can best structure such a Church in the exercise of its mission.

Finally, by asking the right questions, in the right way, and in the right order, we are more likely to hasten the discovery and the reconstruction of the unity of all Christians in the common service of their Lord.

CAMBRIDGE.

NICHOLAS LASH.

The Ministry of Women in the Church of England

AS a human institution only partially redeemed, the Church shows the ordinary structure of any institution—groups (orders), roles and functions ; and inevitably shows also the typical sins connected therewith—pride, prejudice, envy, power-struggles. It is inevitable and right that specialization and a hierarchy of roles should develop. If the more able men and women are to become as effective servants as it is in them to become, they must be given training, privilege, and wield power. If power and privilege are turned to self-aggrandisement and not service, envy and bitterness arise in others ; but on the whole these trouble the Church less than the blind conviction that the existing structure and distribution of roles and functions within it is sacrosanct. Such prejudice leads to overt or unconscious efforts to sabotage right developments and changes. It has certainly deprived the Church of a much needed ministry of women, and women of opportunity for growth within the Church to personal maturity. It has thus hindered the work of the Spirit.

By definition prejudice is a sin, but as this is rarely realised many 'good' people nurse theirs. It is to maintain an attitude—and attitudes issue in actions—which belies the truth about the situation towards which the prejudice is directed, *when the evidence which reveals that our judgements are false is available to us*. For example the view that women are incapable of exercising responsibility and authority as intelligently as men is palpably false, but very influential. Prejudice can be summed up as 'having eyes and seeing not': the attitude our Lord condemned in religious people as preventing them from reading aright the signs of the times, or changing course in obedience to the wind of the Spirit. Incidentally the Hebrew noun *ruach*—Spirit, wind, breath—is feminine.

Prejudices are essentially emotional and their roots often lie buried in childhood conditioning or the deeper waters of personality. Such roots make their hold on us the harder to escape. The characteristic Semitic and Western European belief in periodic uncleanness of women and of childbirth, has not, for instance, been fully outgrown. 'Churching' services are only now appearing from which all suggestion of any such uncleanness is expunged and the numinous quality of the awe which surrounds the mystery of birth, man's gratitude for the continuous gift of life by the creative Godhead, is fully expressed. Until our religious attitude to the sexual act and birth is freed from all elements of shame and rejection, the religious ministry of women is bound to be prejudiced in the eyes of both men and women.

Similarly we are only slowly adapting ourselves to the knowledge that within a predominantly male personality is a feminine counterpart, and vice versa. Men tend to find this unpalatable because in our culture their responsibilities, prestige, and opportunity for development, have been greater than those of women. Indeed to the Godhead itself male attributes have been predominantly assigned. The God who teaches my fingers to fight is not far removed from the Deity of All Might, Majesty, Dominion and Power, the Wise, the Just, the Austere: Whom we are supposed also to conceive of as Father (if not as Daddy). We indeed *know* that to the Godhead may also be attributed compassion, clear-sightedness, creativity, concern with nourishment and upbringing, the grace of making people feel at home, courtesy (is it significant that these repel capital letters?); but we do not readily *experience* Godhead as such because we associate these qualities with women and motherhood. We can be sentimental about

them, but we do not reckon them as of much use in the business of daily life. Yet the young—some hippies, some not—are prophetically warning us that they reject a society in which qualities of true compassion and clear-sightedness, acceptance, creativity, home-making, patience, are lacking. Our society, that is. It is indeed high time that the Church set herself to reflect in her life more fully that Diversity in Unity of life in the Godhead, in which mercy and truth meet together, righteousness and peace embrace each other. It is truly paradoxical that a Church which ranks the Blessed Virgin Mary as first among saints, and admits that she is the pre-eminent 'type' of the Church and 'signally elucidates the character of the Church', needs to learn to 'let women be' as freely as men. (See Macquarrie—*The Principles of Christian Theology*).

But do I not exaggerate the strength of the prejudice in the C. of E. against using women in roles of authority and other roles hitherto the preserve of men? The numbers of women elected by Deanery Synods to the General Synod do not suggest that I am wrong; but far more significant is the shabby treatment meted out over years to the Order of Deaconesses. All of us, and especially clergy, should feel shame when we consider how the trained devoted service of deaconesses has been underpaid and neglected to the point of insult.

Only a partnership of men and women treating each other as equals, alike in many respects and different in others, can right what is wrong. Prejudice militates against such partnership in yet another way. If one is an eager, intelligent woman, exasperated by the prejudice of men who are often less intelligent, and who, even at their most intelligent and generous, expect a higher standard of performance from a woman than from another man, it is all too easy to become defensive and aggressive. As patience, compassion and clear sight dwindle, one becomes less attractive as a partner and more often than not one is shut out of companionship. The spectre of a bossy truculent female, which haunts most masculine circles, has her human counterpart; but for that twisting or stunting of a woman's development, as for others, men and not women are largely responsible.

Such struggles lead insensibly to the ideas that equality means identity of capacity, role and function; and that there are 'rights' to be defended and won. This is most dangerous. *Pace* Lady Stocks (*Times* 5 November, 1970), it is false to equate membership of the Stock Exchange and ordination to the priesthood as 'rights' inequitably

withheld from women. As Miss Essex neatly shows in the *Church Times* (27 November, 1970), to couple 'women's rights' with ordination is a travesty. She writes of the Methodist Episcopal Church in N. India that there are half a dozen or so ordained women who never do any of the things which ordination allows. 'So why were they ordained? I was told that it was to maintain women's rights; but once achieved they did not wish to use them'.

One is looking for a renewal of an hitherto predominantly masculine church through a partnership of men and women treating each other as equals, in which the notion of rights—masculine or feminine—has been abandoned. A church therefore which is living a life richer in compassion, dependence, creativity, care for persons and clear-sightedness, and freed from the stultifying practice of 'saving face'. Such a partnership was found in the glorious church of Northumbria, and in itself contributed to the stature of the great men and women of that period. But there is no evidence to suggest that S. Hild would have been more effective had she been a priest. It is clear that lay status did not in that climate of opinion prevent free co-operation and consultation between bishops and women to the glory of God.

As I believe that women are fully capable of receiving ordination to the priesthood, it may seem absurd that I also believe that they should forego service as priests for the present. This is mainly because I doubt if the Church of England acting alone has authority to ordain women. If she has, I do not think it should be exercised. As the Dean of York emphasises, it involves breaking with a tradition stretching back two thousand years to the Apostles. This should not be done unless all branches of the Catholic and Apostolic Church agree. Unilateral action would break off the rapprochement between Orthodox and Anglican Churches, and I cannot see that the gain would compensate for the loss.

After re-reading the Ordinal I am further convinced that no married woman, especially a mother, could faithfully support the responsibilities of a parish priest. The strain on her marriage could be acute, and the scandal of her appearing to neglect either her family or her parish would be very great. By 1971 we know that home-making cannot be left to machines and tins. But it is not desirable to restrict ordination to spinsters, women over the age of child-bearing, or to an auxilliary priesthood in perpetuity. I am also a little apprehensive of untoward

social and psychological consequences of so changing the symbolic priest figure with its certain if undefined relationship with racial archetypes.

Membership of a new diaconate, which did not provide the first step to ordination to priesthood, and was open to both men and women, would have none of these disadvantages. It would be wholly good, for the characteristic function of deacons—a neuter noun—is distributive and has no sex overtones. It is needed in the Church, and would be an order of which the head could as well be a woman as a man though they would fill the role differently. The ability of Hild and her fellows to preside over mixed communities is found in many women today. It would not cause any scandal if a married deacon relinquished some of her duties when it proved necessary, and later on she might well take them again.

In such a climate women would I think recognise that they must not blur their identities. More especially in fields of common activity they must not seem to wish to appear as men. To do so is theologically unsound, and it stirs up the prejudice which is the greatest obstacle to extending the ministry of women. Robes are a case in point and they have symbolic significance. I hold that those of women should be dignified and feminine, and that women readers are wrong to exercise their 'right' to wear a surplice. No regulation says that a woman must. Will not those who regard the surplice perhaps as a battle trophy, pause to consider that, if the Queen dressed as a King in trousers and rode astride to review her troops, she would appear less truly Monarch than she does in a habit and riding side saddle?

It would not be true to suggest that the ranks of women in parishes and deanery synods are full of suppressed Hilds, bursting with administrative ability and wise council. Indeed there is great need for the Church to foster in them growth in maturity, freedom and confidence. They are numerous but far too accustomed to allow laymen and clergy to dominate over them, and they also lack the skills of business and debate. Women are sensibly inhibited in public by such deficiencies whereas many men are not. Training they must have, but if properly challenged and convinced that men would work with them as equals and not treat them as glorified housemaids, many women would take steps to prepare themselves for local work of responsibility involving the exercise of authority. But it will take time to undermine their dependence upon their individual parish incumbents.

It will also take time to undermine the conviction that the incumbent can run the parish with some casual untrained and voluntary help. These reforms in attitude will go hand in hand.

The field at present lying open to women, and to develop which women are to be found, is the field of adult education. I have for long wanted the Church to create an auxiliary order of teachers, and of this a woman could be head as suitably as a man. There is a demand among the laity for instruction and authorities show some awareness of this ; but it will be a tragedy if they hunt out lecturers and tutors from the ranks of over-pressed clergy whose studies and teaching methods are out of date. Professional theologians are not always the answer, and there are too few to go round if they were. But men and women graduates in theology are to be found in many schools and colleges. University professors testify that many of their best students of theology are women, most of whom teach, and I found the same true in colleges of education. Women might well pioneer this service ! To become a reader is not the same thing. Of course I hope that many women will become readers (suitably robed at divine service), enriching that ministry with their peculiar gifts in partnership with the men. But to qualify as a reader is not to qualify as a tutor/lecturer in theology, biblical studies, church administration, the sociology of religion and the like ; and it is competent instruction in these fields that laity are demanding. Lack of it is undermining their faith and has contributed no little to the contraction of the church in vision, outreach, numbers and influence. Graduates for choice, but in some cases also students who carried their studies in colleges of education to an advanced level, should be mobilised and organised for this teaching and given any supplementary instruction they might need. If this could be done within a diocesan centre catering for a varied range of needs, so very much the better.

If men choose, it will I am sure seem good to the Holy Spirit and to us to catch up women into an equal partnership with men in varied ministries, both old and new. This could be a way of rebirth for the Church. Will men—and women—put their prejudices to death, and rise and follow it ?

NOTE :—Lack of space, not respect, explains why I have not attempted to discuss the ministry of women's Religious Orders.

MILBORNE PORT.

DOROTHY M. DALDY,
Companion.

New Directions in Training for the Ministry

Why New Directions ?

WHY should there be any 'new directions' in training for the ministry ? The Church has been training men for Christian ministry ever since Jesus Himself trained His chosen twelve. Why should we think it necessary to introduce new directions now ?

There is certainly a basic and unchanging core of training which every priest—and every Christian, for that matter—needs to receive. But it is also true to say that this core needs to be re-assimilated and expressed by every generation in its own terms ; and our generation's terms are very different from those of Victorian England. Our God is a living and active God, and we have to discern what He is doing in our age, and to equip ourselves to obey His calling to us to be the instruments and agents of His activity in our midst.

We must, in fact, indeed beware of throwing out the baby with the bath-water. But we must realise that dirty bath-water defiles people, rather than cleansing them for service, and so needs to be thrown out, for the baby's sake.

At times we all probably feel alarmed by the rate of change today, and tempted to retreat into the fortresses of traditional securities—which are not God. At other times most of us feel desperate about the slowness of change in the Church ; about the cautious smugness of our Church, as she busies herself with trivialities, and refuses to face up to realities. We long for this Church to hurry up with its dying, so that God may raise up the new and glorious Church that our generation awaits and needs so desperately. But then, thank God, we find ourselves amazed and humbled by the tremendous signs of hope that do exist—by the number of really splendid young men who are being ordained in spite of everything, above all, perhaps—and we feel ashamed at our lack of faith and neglect of thanksgiving. Our funny old Church of England *is* responding to God's call today most encouragingly !

The Church's Task in 2015 A.D.

What should ordinands be trained *for* today ? That is the first question to ask.

A young man who is made Deacon at the age of twenty-three in 1970 will not qualify for a pension until about the year 2015 ! What sort of Church will he then be serving ? And will he have been able to keep his head and his vision in all the changes that will have taken place in his forty-five years of ministry ?

This is not the place for a discussion of the structures which will be right for the Church in 2015, as she seeks to serve an increasingly mobile and complex technological society. But one suspects that the 'mixture' of parochial and specialist ministries (and the latter, of course, includes Friars), and the 'mixture' of clergy who are paid by the Church and clergy who earn their living by doing secular jobs, will be very different from what most of us have yet imagined.

The larger structures will doubtless also be very different. It was doubtless the brain-child of a wild imagination that it was suggested to me recently that our deacon's daughter may have married a Zulu, who may be Archbishop of Canterbury, and that she herself may be Pope ! But we have seen in recent years how quickly changes can happen in the most established of all Churches, as well as seeing how strongly reactions can block thrusts towards unity between races, Christians and sexes.

What is certain, I suggest, is that our deacon will be a terribly disillusioned and tragic old man in 2015, if he has not learned from the start to serve the living God joyfully and robustly. He must not, in fact, simply devote himself to the dreary task of stopping the wheels of the established Church from stopping, and of 'renewing' this Church. As the Archbishop of Canterbury said so pungently at the Toronto Anglican Congress, the Church that lives unto itself dies by itself.

Our deacon must indeed love the Church, and be committed to working from within it loyally—which is what so many of our best young folk find so hard today, in their impatience with the establishment and our organisation. But we need priests who realise that the Church exists, through God's loving activity, for no lesser task than the re-creation of *the world*, and who are always open to all the implications of this (Harvey Cox says some important things about this in his latest book, *The Feast of Fools*).

Our deacon must recognise with thanksgiving, in fact, how mightily our great and glorious God works outside His Church, as well as in it ; and he must not feel threatened by this. God is saying much to us

today about vital things, for instance, through modern secular novels, drama and art ; through psychology and sociology ; through ecology and palaeontology ; through political science and the flight of the hippies to eastern maharishi. It is part of our blindness that we fail to recognise this in Christ, and part of our sin that we often resent it. It has always been a fearful thing to fall into the hands of the living God, for He asks us to trust Him, whatever He does. And our trouble is, of course, that we get frightened and do not trust Him, for we are not really rooted in Christ.

Too many of our ordinands in the past, which means too many of us clergy today, have been far too narrow, too ecclesiastical, too bibliolatrous, too intellectually arrogant. It is therefore, surely, very wonderful that the key word about our new directions in training for the ministry is the word ' rigour ', which was stressed so splendidly in a recent A.C.C.M. report (*Doing Theology Today*, 1969) ? It involves a new determination to help men to understand the deposit of faith realistically, and a new determination to be courageously open-minded—really honest, adaptable, flexible, sensitive and resilient, *because we believe in the living God*.

All I say here can, of course, but be personal reflections on a huge field of concern ; but let me now move on from these provocative generalisations. The traditional analysis of the work of ministry still seems valid. Jesus said that He is the Way, the Truth and the Life, and it follows that our task, in Him, is pastoral, prophetic and priestly. Every member of the Church needs to use his or her gifts in this work ; but the clergy have a special enabling role within the Church, as pastors, prophets and priests.

Training Pastors

All pastoral work involves loving *people*—that, ultimately, they may follow and trust Jesus, who is the Way for all men, and who alone liberates us men from our bondages. We are to build up the fellowship of believers, who are accepted in the Beloved, and so are themselves an accepting community, seeing every individual (however mad or bad or sad) as created in God's own image, and someone for whom Christ died on the Cross of Calvary. We are to be the focus of God's mighty humanising power in our increasingly dehumanised society.

How can men be trained for this task ? Most of us are to do it in England, where secular agencies have taken over most of the tasks—

which used to be done almost exclusively by the clergy—of caring for people in their physical and mental needs. Our Welfare State does this with growing professional skill, using many lay agents who are faithful Church members—teachers, social workers, doctors, nurses, and also managers and trades unionists. They all need support in their very demanding tasks for people. They need clergy who are not jealous of them, but know that the Church can help them in ways that are deeply needed. This means that the clergy must respect them very highly, must understand their professional language and problems from within, as far as possible, and so be able to show them how the Gospel of salvation applies in their work. This is what being truly human means in contemporary terms ; and the best pastors are men of personal maturity in contemporary terms, because they are deeply Christian.

It is, therefore, surely very good that many young ordinands start their 'pastoral' training today by gaining practical experience within one of these fields, and often get the professional training that is needed for such work. There is, of course, a danger of specialising too much too soon, so that the specialism takes the place of the Gospel as the man's central guiding factor. But it is good that ordinands should remember that they are called to follow a Master who seems to have worked as a carpenter until he was about thirty years old, before He started His ministry. It may be that we will need to go further in this field, and follow the Americans, as we do in so many other ways today, in order to enable men to minister effectively to our increasingly pluralised urban society. The Chicago Urban Training Centre sends ordinands out on what they call the 'urban plunge'. The students go out into Chicago for a period, with hardly any money, to live entirely with the poor, as one of them, shabbily dressed, bearded, floating along. Middle class men need to discover what poverty really is, and what it feels like to receive charity, if they are to minister to the poor.

Ordinands are, of course, still helped through lectures on 'pastoralia' in their theological colleges. And they learn much about personal pastoral relationships from their experience of living at close quarters in a committed Christian community in their colleges. But it is increasingly recognised that they need much more than this. Besides personal experience of real life, they need to study, for instance, the approach of social work training today, to understand the way in

which healthy people grow up, and how this right development can go wrong psychologically, to study with teachers the methods of communication which are effective in our quick-moving age, when the printed word and even the spoken word are so less powerful than they used to be. Developments in these fields are very important, and very encouraging.

Training Prophets

The intellectual element in training—discovering Jesus to be indeed the Truth—is a simply vast subject ! In our increasingly educated secular society, it is obviously more essential than ever that our Anglican tradition should still stress the need for a learned clergy, although we are realising anew that learning needs to be related to contemporary realities, and never 'merely academic'.

I would confine myself here to four developments in this field.

(i) Men who have read degrees in subjects other than Theology now have to study Theology with the same thoroughness as they have applied to their degree subject. There is much to be said in favour of a young ordinand reading a 'secular' subject for his first degree, for few school-leavers are really mature enough as people or as Christians to benefit fully from a theological degree course. But it is absurd for a man who is to be a priest to have studied Theology at a more superficial and hurried level than that at which he studied his degree subject. Such men are now required to spend at least three years over their Theology, doing some university course, and also residing for at least two years in a theological college. This is a very necessary development.

(ii) There is a powerful pressure today for larger theological colleges. There are, of course, great advantages in small colleges of, say, forty to fifty students, where everyone gets to know everyone else and has to come to terms with them in a committed community of faith. But such small colleges are educationally and financially inefficient. Only larger colleges can have specialist teachers on every subject in the course. So, much as our large comprehensive secondary schools are having to discover how their large communities can be organised in really effective smaller units, will larger theological colleges have to find ways of providing the advantages of smaller colleges within their fellowship. There seems to be no reason why they should not manage to do this.

(iii) There is also a move towards having theological colleges in university settings. Many of us who gained so much from a college in the country or in a cathedral close naturally tend to doubt the wisdom of this. However it is broadly true that there has been a tendency for these colleges to be staffed by men who, although deeply devoted, have not been our best theologians. The brilliant theologians are now normally in the universities, where there has been a big expansion of theological faculties and departments. And many of these theologians have had comparatively few students to teach. This is absurd, and bad stewardship of our resources. Mohammed must go to the mountain of theological learning, and not expect the mountain to come to him.

(iv) Much thought is also being given to educational methods. Those of us who left school or college some years ago find it difficult to appreciate the revolution which has taken place since then in educational theory and practice. I am bound to simplify this monstrously, and yet it may help to say a bit about this swing from deductive to inductive methods.

Some people are, of course, 'academic types', who learn best by reading books and sitting at the feet of scholars. Their biggest problem later on is to communicate their 'deduced' learning to simpler folk—which means most of us !

Most people in fact seem to learn wisdom, and their need for knowledge, by starting 'at the other end'—in the 'university of life'—rather than starting with books and lectures. It is best to begin by experiencing and studying actual life, and God's activity in men's lives now, rather than by studying even the Bible and other old books ! If we start from life, we learn to appreciate the importance of the Bible for us men today, and also the importance of using the Bible in the right way.

Some theological training of ordinands is now approached in this inductive way. The students seek experience of life in social work, teaching, industry, parish life, etc. ; and they are then helped to reflect on their experience theologically, and to discover the help that they can find in this field from the Bible and the Christian tradition. This involves, of course, their being tested by methods of 'continuous assessment', rather than by examination. It calls for very skilled and sensitive teachers ; and it has its dangers in plenty. But it also opens

up many exciting possibilities, and it is, surely, wonderful that our funny old Church of England is courageous enough to be experimenting with this type of theological education.

Training Priests

The key to every clergyman's usefulness inevitably depends on the depth and reality of his spiritual life—his living the Life, which is Jesus.

But what do we mean by 'spirituality'? It is neither surprising nor alarming that our age of change is calling for methods of 'spiritual training' which need to be different from those which were so effective in a more stable age. The traditional 'methods' of prayer simply do not help many people today. It is not good enough to teach ordinands the doctrines of the faith and the Bible in the lecture room and the tutorial, and then to expect them to make these truly their own in their daily periods of 'meditation'.

Much that used to be achieved in this sort of way is now being effected in small group work, which is undoubtedly one of the key developments in training in recent years. There is no space here to expand on this at all adequately, but there is no doubt that such methods help people to a true and deep self-knowledge, and so break down their personal barriers to healthy relationships with each other, and also with God, most effectively. And this is a large part of what 'spiritual training' involves.

But we all doubtless have much to learn about how the Holy Spirit is drawing us into real prayer in this secular age, so that we may be holy priests, in the right sense of that word.

A priest needs to be deeply involved with his fellow men, finding God in them, and also to be one with the transcendent God of Love. The latter demands a right sort of detachment, of separation, of withdrawal. Because of the dangers of the wrong sort of separation—of being so heavenly that we are no earthly use—we are at present tending to deny the need for this right sort of detachment, I believe.

We are told that 'phrases like "separation" and "setting apart" ought to be banned from Christian discourse about the ordained ministry in so far as they imply separation from the rest of the Church' (*Ordained Ministry Today*, A.C.C.M., 1969, page 29). This is so right in a way. And yet we seem to be in danger of forgetting that the

Church is a collection of sinners, as well as being a wonderful and sacred divine mystery ; and that the clergy *are* called to stand firmly on the Godward side of men, as well as on the manward side of God. Do we not all need priests who are in a real sense more 'separate', more holy, more spiritually mature and at one with Christ than we are ? Is not the Holy Spirit trying to enable us to raise up priests who are truly one with God on high in contemporary terms, to guide and sustain us in our discipleship ?

NORWICH.

MARTIN KAYE,
Tertiary.

Ministry in Methodism Today

IN recent years, there has been a steady decline throughout the churches in the number of candidates for ordination. The decline cannot be regarded as accidental nor can it be regarded as a sign of spiritual growth. While there is a minority that holds that the reduction in the number of ministers and clergy will enable the laity to rise to a new sense of responsibility, it cannot be said that there are obvious signs of a re-discovery of the ministry of the laity that may be traced to this source. What we need to recognise is that there is a growing dissatisfaction among those who are ordained with existing patterns of the ministerial vocation. The traditional conception of the ministry is being challenged in every communion, and it is significant that the consequences of the numerical decline is serving to draw the churches together into closer consultation. It is the purpose of this article to provide a review of some of the proposals relating to the functions of the Ministry and Laity that are being considered by the Methodist Church at the present time. While such proposals are being discussed in other churches, it is of value in such important matters for each church to know what is engaging the attention of its neighbours. First of all, we shall indicate the traditional conception of the ministry in Methodism and what lies behind the numerical decline of candidates for ordination. Secondly, we shall note some of the proposals submitted for the consideration of the

Methodist Church relating to the Ministry and the Laity in the changing conditions of today.

I

We turn first to the doctrine of the Ministry in Methodism. The Methodist Church passes no judgement on the validity of the ministry of other churches, although it may and does question the grounds on which certain claims, which do not affect for Methodists the question of validity, are confidently made. In the Deed of Union on the basis of which the three branches of the Methodist Church were united in 1932 in an organic body, the following statement about the Ministry is made :

‘ Christ’s Ministers in the Church are Stewards in the household of God and Shepherds of His flock. Some are called and ordained to this sole occupation and have a principal and directing part in these great duties, but they hold no priesthood differing in kind from that which is common to the Lord’s people, and they have no exclusive title to the preaching of the gospel or the care of souls. These ministries are shared with them by others to whom also the Spirit divides His gifts severally as He wills.

It is the universal conviction of the Methodist people that the office of the Christian ministry depends upon the call of God who bestows the grace and fruit which indicate those whom He has chosen.

Those whom the Methodist Church recognises as called of God and therefore receives into its Ministry shall be ordained by the imposition of hands as expressive of the Church’s recognition of the Minister’s personal call. The Methodist Church holds the doctrine of the priesthood of all believers and consequently believes that no priesthood exists which belongs exclusively to a particular order or class of men but in the exercise of its corporate life and worship special qualifications for the discharge of special duties are required and thus the principle of representative selection is recognised’.

Two further notes may be added. First, the Methodist ordinal conforms largely to the Anglican ordinal except that, in the words spoken by the President of the Conference or a Past President to each candidate, no explicit reference is made to the authority to absolve, since that authority in Methodism is not confined to the ordained ministry. The words spoken are as follows : ‘ Mayest thou receive the Holy Spirit for the office and work of a Christian Minister and Pastor, now committed unto thee by the imposition of our hands. And be thou a faithful Dispenser of the Word of God and of His Holy Sacraments, in the name of the Father and of the Son and of the Holy Ghost’. A Bible is given to each candidate with the words ‘ Take

thou authority to fulfil the office of a Minister in the Church of Christ'. The President finally declares the candidates to be 'ordained to the office of the Holy Ministry'. The Sacrament of Holy Communion is then celebrated.

The other note relates to lay administration. As in most of the Free Churches, the celebrant at Holy Communion is a minister, although in the Baptist and Congregational Churches no special authority is required to enable a layman to celebrate. In the Methodist Church, the Conference, which is the final authority within the Methodist Church in matters of faith and order, gives dispensations (that is, authorisations to depart from normal practice) to administer Holy Communion for a specific period in areas where otherwise many members would be denied regular sacramental observance in their own churches. This provision has nothing to do with the prerogative of the laity but has everything to do with making adequate provision, under the authority of Conference, for Holy Communion.

It will be seen that the Methodist doctrine of the ministry is in harmony with Reformed teaching, and as its adherents believe, in accord with the teaching of the New Testament. Many will consider that it is unfortunate that the Deed of Union to which reference has been made should have recourse to the highly ambiguous distinction between kind and degree, and that it dissociates itself from the view of the Ministry as a particular 'order' or 'class' of men. The language seems to be somewhat emotive. It is hard to interpret the selection, training, ordination and continuous discipline of the ministers unless they become and remain an order other than that of the laity. Plainly, the doctrine of the priesthood of all believers, which does not mean that all Christians are priests except ministers and clergy, is accepted by all communions within the Universal Church. The common priesthood, however, does not in any way exclude the need for a particular priesthood with its own authorised functions. The Deed of Union in fact recognises the place of representative selection and the representative principle implies that it is not open to anybody to be a representative. Some day we may realise that the doctrine of universal priesthood has its roots not in the relative claims of priesthood and laity but in sharing in the ministry of Christ and his sacrificial obedience.

II

In practice, the conception of the Ministry as outlined above has a simple pattern found with varying emphases in all the churches. Its

essential foundation is the Word and Sacraments, and it finds expression in the proclamation of the Gospel in worship, the sacraments, preaching, teaching, pastoral work in the home, groups and individual spiritual direction, and caring for those without and within the Church. As far as one can see, there are few who would deny the importance of this pattern of activity, but as we observe the pattern being worked out in some areas, we begin to wonder whether this kind of ministry should continue to be the norm for every candidate or for the majority of candidates for ordination. No doubt the decline in numbers of candidates in our different communions today is largely due to the fact that young people do not feel drawn into a circle or environment that seems so remote from the life they have encountered in the University or in industry. Of course, there are other reasons. There is the economic factor, and many parents who have materialistic ambitions for their children do not allow it to be forgotten even if they indulge in nothing more than silent demonstrations. The flow of candidates is affected by the size and vitality of our churches and we are all aware of the seniority as well as the paucity of our congregations. And then there are the things that once we thought could not be shaken, when we gladly cleared the stage of the things that could be shaken. But now it is the very foundations of the Faith that seem insecure. We may, however, wonder whether these and other considerations would deter many of the most promising young people from entering the ministry if they felt that the Ministry was worth while as a sphere of service that could command a total commitment. For whatever the youth of today fails to appreciate, it gives a high priority to commitment.

If we probe the situation more deeply, we find that the present attitude to the Ministry is fundamentally determined by the theology of secularisation which in recent years has been unconsciously adopted even by those who have hardly heard of some of its leaders. Varieties of theological liberalism have touched down for brief periods throughout Christian history, but they have never stayed long enough to yield a constructive way of thought and life. Secularisation, with its primary emphasis on this world and our duty to our neighbour within it, is preparing to become a continuing city. Traditionalists and hopeful evangelists who profess to have their ear to the ground tell us that there are signs of a return to the Faith delivered once and for all. But those signs cannot easily be discerned. The movement against

institutionalism is a concealed revolt against the recovery of forms of worship, prayer and witness that separate the Church in its varied activities and organisation from the world. The city of the future is the secular city, and there is only one form of service, and that is the service of man. The historic ministry seems to be the image of a Church that has isolated itself from the world and thus ceased to be its servant.

It would not be difficult to show the inadequacy of a this-worldly, if not necessarily materialistic philosophy, that denies the transcendence of God and leaves no room for worship or prayer as communion with a Being other than ourselves on whom we depend in a way in which he does not depend upon us. The difficulties presented by a Christian philosophy are serious enough, but they are not as grievous as the difficulties of a philosophy that leaves God out. At the moment we are concerned to inquire what is the element of permanent value in the philosophy of secularisation. It brings home to us that a religion, that is based not upon the general principle of incarnation but on the Incarnation of the Son of God within the economic, social and political framework of human existence, should itself at an ever greater depth and range be related to human life. If God is not dependent upon the universe of nature and man, he cannot be conceived apart from it. Hence the Church must become more not less involved in the structure and content of human affairs, if it is to become the Body of Christ and be recognised as such.

Observations of this kind are familiar enough on paper. They have yet to be demonstrated beyond fear of contradiction in the life of the Church. It is contended by those who are critical of the contemporary ministry that what is needed is a new pattern of ministry that does justice to the central doctrine of the Incarnation.

III

In the Methodist Church, various suggestions which, if accepted, will lead to important structural changes are under consideration at the present time. The main conclusions of a committee appointed by the Methodist Conference may here be briefly summarised. We are reminded that towns and villages are being absorbed into units or zones which cover in some cases areas as large as several circuits (that is, groups of churches with a staff of ministers in a given area). Such zones embrace most aspects of community life—work, family, political

activities, education and the rest. Churches today with certain exceptions tend to serve much smaller neighbourhoods, and are thus out of touch with the wider interests and activities of the zone. Church renewal, it is urged, will come when there is a greater sensitiveness to the wider environment and when co-operation with other churches, and fellowship with those who are 'outside' the churches, become the established practice. In local neighbourhoods and zones, new and co-ordinated forms of mission and service are required, which will give new meaning to worship as the primary activity. In addition to the 'neighbourhood' and 'zone' there is the sector which covers such areas of activity as industry, education, welfare services, politics. The Church should operate in all these sectors and its work there should be linked with its life in the neighbourhood.

These considerations should be kept before us as we note three patterns of ministry which have emerged in areas of marked social change. First, the report refers to the 'neighbourhood ministry'. Reference is made to the fact that neighbourhoods have become less clearly defined since World War II particularly in urban areas. Around most of our churches there is a neighbourhood with family life, social welfare and some measure of cultural activity. Here the minister will exercise leadership in worship, community life, co-operation with social service agents, training in new forms of mission and ecumenical ventures. Secondly, we have the ordained ministry in the sectors which the report seems most anxious to develop and which is likely to lead to the most significant changes in the pattern of the ministry. It is urged that more ordained ministers should work full-time in the sectors. The role of an ordained minister in the sector—commerce, education, medicine, social welfare—is not fundamentally different from his role in a neighbourhood, but he has to develop the pattern of his ministry in the light of the terms of his appointment. Already a sector ministry is in operation but it is desired that it should be greatly extended and organically related to the life and structure of the Church as a whole. Recommendations are made for the selection, training and discipline of candidates for this ministry, and it is anticipated that such candidates will be designated for the sector ministry from the beginning of their training.

The third type of ministry envisaged is the team ministry, which has various forms. A team ministry is defined as a committed company of people, ministerial and lay, paid and unpaid, who are authorised to

serve both church and community in a direct relationship to the sociological and administrative area within which it works. It will demand the services of men and women with special skills who will normally operate from one building. The staffing of such ministries is a matter of great importance, as is the question of their development and general oversight. The relationship between team ministries and the group of churches known in Methodism as circuits will have to be explored. A team may operate within a circuit, or it may be separated from a circuit and will need financial support from the church organisation to which it is immediately responsible. Beyond doubt such ministries will become more ecumenical in faith and practice, and such a development is greatly to be encouraged.

IV

So far we have considered mainly the pattern of the ordained ministry. Reference must be made to an interim statement on the lay ministries of the Church that was presented to the Conference of 1970. Within Methodism a reasonable balance between the Ministry and the Laity has been preserved both in the worship and administration of the Church. The order of local preachers is an integral part of the life of the Church's organisation, since without the aid of lay preachers many churches in the rural areas would have to close. In the courts of the Church, laymen have a responsible position and the Methodist constitution is geared towards a recognition of the fact that those who are baptised and members of the Church are committed to its wider ministry. The interim report draws attention to lay ministries in secular employment and recommends vocational guidance for those who have a choice of a career, professional conferences which might be organised by those engaged in sector ministries, and the cultivation of a concern about conditions under which people work. It also commends lay ministries in public life and community service, and stresses the importance of surveying the community and its needs, and seeing these in relation to the resources which the Church has to offer ; training laymen in theological understanding of the relation of the lordship of Christ to policy-making and power centres in the shaping of community life ; and recruiting and equipping volunteers for community service. All these ministries are ministries of caring, and the worship of praise and thanksgiving should find expression in caring for community. Further, the report pleads for the fuller recognition of the significance of the family unit, a greater emphasis

on family worship, of the home as a base for mission, particularly house groups and the offering of hospitality to guests from home and overseas who have no family base, and a growing partnership between men and women in shared responsibilities in the life of the church and home.

There is a lay training department in Methodism and although at present its plans are not too well articulated, it will probably seek to co-operate with the training of candidates for the Ministry, although the degree of integration must necessarily be limited.

V

It cannot be said that these proposals for reconstructing the pattern of the ministry of the Church, ordained and lay, are unfamiliar or on the surface revolutionary. If, however, they were put into operation, they might well lead to revolutionary results. Whatever developments may take place in the seventies and following years, we may hope that nothing will be done to obscure the increasing need for the full time ministry of the Word and Sacraments. There must surely be a place for sector ministries, but the unbalanced emphasis on these ministries in certain quarters seems to suggest that they should become the norm. Politics, industry, welfare services, care of prisoners, the hungry and people of other races—all these activities belong to the daily work of the Church in collaboration with other agencies. But the Church is not to be identified exclusively with the Ministry. Those who are opposed to the segregation of ministers in a particular order, and who are loud in their defence of the ministry of the laity, seem to imagine that the ministers should assume leadership in the sector ministries. The Church is the people of God, and in the sector ministries the ministry of the laity should predominate, except where ministers have exceptional qualifications. If candidates for the ministry stipulated that they could only enter the ministry if they were allowed to engage in sector ministries, the historic ministry would find itself in the background to the infinite impoverishment of the Church. The weakness of the Ministry today is not that it is too specialised but that it is not specialised enough. Ministers are seeking to touch life at every point, and the result is that they dissipate their energies and do not touch life at any point with sufficient depth.

The need for full time ministers of the Word and Sacraments with all that such a ministry implies was never greater than it is today. We

talk rather glibly about sociological changes, and with a reverence for science that is not always shared by scientists we re-iterate the refrain that we are living in a technological age. Is it not time we realised that, however far-reaching social, cultural and intellectual changes may be, and however important it is that the Church should recognise that it lives in the twentieth and not the first century A.D., the fundamental nature of man remains unchanged. He is today as always a child of God with an eternal dimension for which this life is too small. Man has missed his way by striving to put himself at the centre of the universe. There is such a thing as sin which is something other than frustration or wrong conditioning. Man cannot make himself different from what he is. Christianity proclaims that God *can* and by His coming in Christ *has* brought new life, new hope, new power. We cannot now or at any other time dispense with a body of Christians who are set apart by God through the Church to proclaim this Gospel in worship and life, and who are in one sense separated from the world only in order that they may become the servants of God within it and the heralds of his reconciling love.

CAMBRIDGE.

HAROLD ROBERTS.

Printing ?

The Sisters at Freeland will now be glad to receive orders for jobbing printing—letterheads, headed cards, notices, invitation cards, change of address cards, etc. ; and will welcome enquiries. Available type styles, samples, and quotations sent on request to The Sister Printer, Community of S. Clare, S. Mary's Convent, Freeland, Oxford, OX7 2AJ.

We would like to thank those who have supported the Friary print shop in the past. The Sisters are now using the equipment for the production of similar work.

Minibus ?

Could anyone lend a minibus from 23 July till 6 August for a party of pilgrims, led by Brother Sebastian, to join the Companions of S. Francis on the Continent in the International Pilgrimage at Geneva ? If so could they get in touch with Brother Sebastian at The Friary, Hilfield.

Books

Fools of Love

The Foolishness of God. By John Austin Baker.

Darton, Longman and Todd, 409 pp., £3.15.

This is an exhilarating book of rare quality. The author describes it as 'An attempt to set out a reasonably unified vision of the whole Christian life'. John Baker covers a very wide field with consistent ability, and in place after place offers fresh insights into familiar themes. There is also a continual astringent note as he challenges many accepted positions in an invigorating fashion. The three sections of the book follow a roughly credal pattern, with the headings *The Ultimate Question*, *Jesus of Nazareth*, and *Where do we go from here?*

The first is described as follows 'If there is a God, what kind of God will he be to be adequate to the facts of existence as we know them?'. 'One answer is a Creator God, a good and personal being'. Exploring this by examining the joys and sorrows of the world and the problem of good and evil, and always starting from our human experience today, he is led to affirm the idea of self-sacrificing love as central to the concept of a good God. Expressing this in terms of the individual he says, 'I must live (a life of self-sacrificing love) and not let the cost hold me back. If I do—then I am rejecting all that is highest in life, and blocking the purposes of the world' (p. 129). In the same chapter *Love and the nature of God*, he looks at the meaning of love using a fruitful definition, 'Love affirms the absolute right of the beloved to exist' (p. 130).

The central section seeks to show that a correct reading of the New Testament shows a God of this kind (i.e. a Good God whose heart is sacrificial love) and

affirms this as the truth, with a moral challenge built into it which demands decision. It opens with a startling statement: 'If it could be proved that the Gospels consisted throughout of completely accurate material for a biography of Jesus, the traditional Christian faith would collapse in ruins' (p. 137). Showing then how one hundred and twenty years of New Testament criticism have convinced almost everyone that Jesus is unknowable, the author then pursues his quest of the historical Jesus, and draws his portrait. 'The books of the New Testament are like a puzzle . . . however, the pieces do not fill the whole space provided; at the centre a piece is missing which locks into every single one of the other pieces, and because it will only lock in a particular way, it determines their position. This missing piece is Jesus in his historical reality. The shape of the gap gives us the exciting certainty that we can know him, in all essentials, points and qualities for the man he really was' (p. 181).

The portrait may seem to leave a lot out, but there is more to come in two very good chapters on the Resurrection and its consequences. 'The Resurrection was God's verification of Jesus and of his faith that love lies at the heart of the universe'. 'The Resurrection was not just the vindication of the life and teaching of Jesus, it was also to specify the crucified human body as the means whereby the vindication was fully and finally won' (p. 267). In the chapter *The World's Joy* the author asks 'What difference has all this made?' and starting from the resurrection ends with

this great Christian affirmation 'Not the perfect obedience of a human being to an abstract principle, not the exaltation of such a being to eternal fellowship with God as his ideal Son ; but the Incarnation of the Creator in a truly human life, decisive for the whole future and past of the human race' (p. 309). The third section works out the meaning of all this for the Christian and the Church. The chapters are *The Church and the World* (including an illuminating passage on the Ministry), *The Word and the Words* (on communication with some pertinent advice on preaching today), and *Man in the presence of God*. This last is a remarkable work in itself on modern spirituality, with a strong emphasis on the primacy of truth and the objective

nature of true Christian worship. The constant awareness of the reality of God is the heart of it all, and the author gives a contemplative approach to prayer which many will find illuminating.

There is a postscript where John Baker outlines his faith ; 'There is Someone, whose love has laid hold on me in Jesus'. The title is no catchphrase, but catches the theme of the book. In a very Franciscan phrase he says we need to be 'fools of love', in the light of the foolishness of God. A book to be wholeheartedly recommended for thoughtful reading. It is both radical and liberating, and in the best traditions of English scholarship. May it be widely read.

DEREK S.S.F.,
Novice

Christian Approach

Time for Consent. By Norman Pittenger. S.C.M. Press, 10s. (50p).

This book is dedicated to two friends, whose love for one another has shown the author the beauty and loyalty possible in homosexual life. The book grew out of a pamphlet written by Norman Pittenger in 1967. The title of the booklet was : 'Time for Consent ?'. In the present title he has dispensed with the question mark—presumably because his correspondence, and now wider acquaintance, with homosexuals has confirmed his conviction 'that society must accept the homosexual, whether male or female, as a human being who should be accorded the same rights and privileges as are granted, without hesitation, to the heterosexual of either sex'.

But the book is about a *Christian's* approach to homosexuality and as such stands as a direct challenge to those church-goers who condemn homosexuals as abnormal and unnatural and who reject them out of hand as sinners.

It also stands as a challenge to those who would think of the homosexual as a 'sick' person to be 'cured' of his malady. Either of these points of view he would see to be 'a terrible and frightening denial of Christ's compassion and the loving awareness which must mark those who claim to be his disciples'.

Many books about homosexuals have been written during the last decade, many of them in the form of a novel. They suffer by and large from being too highly charged emotionally and from being subjective and therefore apologetic. Pittenger's book is neither subjective nor apologetic. He states fact about the homosexual condition without being pornographic ; he places the homosexual against the background of society without being statistical ; and, more particularly, he looks at their position in the context of the Body of Christ. His work is not highly charged

emotionally but is a well taught lesson in understanding and compassion, written by a man who has learned from experience the meaning of empathy.

Briefly, he states that the homosexual is one who, in common with the rest of humanity, has a need to love and be loved. His sexual orientation may be different from that of some of his brothers but he is still made, by God, to be a lover. Pittinger points out that *all* men are made by God to be lovers but in actual fact all men, with one notable exception, are frustrated lovers whose loving is distorted or twisted. In this sense the homosexual is no different from other men. It is not possible to think in terms of 'us' and 'them' but rather to see all men as victims of the human situation which was mythically expressed in the Fall.

Seeing love as the motivating force in man's movement towards God who is the source and cause and aim of love, the author realises that the bond of love between two people in a homosexual relationship is essentially the same as the love bond in a heterosexual relationship. Since then 'love is of God' this cannot be thought of as sinful nor can the physical acts which are the outward sign, expression and seal of that love be thought of, in themselves, as sins.

At the very least then, this book serves to show the homosexual that *some* members of the church understand and care and, because of its openness,

sensitivity and careful reasoning it should help to relieve the sense of a burden of guilt which haunts so many homosexuals and especially those who are worshipping Christians.

But the book does more than that. It will serve to educate and enlighten those who know little about the subject. It may outrage those who are not prepared to open their minds and hearts to the million and a half homosexual men and women (Pittinger has guessed at the figure) who live in the United Kingdom. It should disturb those who think that the law reform of 1967 has done all that can be done to 'accord to the homosexual the same rights and privileges as are granted, without hesitation, to the heterosexual of either sex'.

The insight which the book gives into the nature of God, man, life, sin and redemption is in itself worthwhile for this is no scant summary of the human situation but a study in depth of the vocation of man.

I urge you to read this book. I believe it should be read by those who claim to be members of the Body of Christ. As Norman Pittinger has rightly indicated, there should be no question as to whether the church should consent to the opening of its arms to homosexual men and women. Now is the 'Time for Consent'.

PAUL DAVID S.S.F.,
Novice.

Practical Christianity Today

New Theology for Plain Christians. By John Baptist Walker O.F.M.
Darton, Longman and Todd, pp. 105, 25s. (£1.25).

John Baptist Walker outlines in this book a theology of revolution. This attempts to meet the challenge of armed revolution which, he observes, can result from systems in society today.

After an introduction in which the general trends of post Vatican II thought are summarised, the author moves on to consider traditional and 'new' views of God and of God in Jesus Christ.

This leads him to consider the role of the Church in the world. Following Vatican II Statements, he sees the Church as both a Sacramental Church (the Faithful) and a Fellowship Church (all men of good-will). He sees a gulf between this Christian Community and many ideas in society generally. An upheaval of some kind is necessary for this gulf to be bridged and for the Kingdom to come. Our Lord was the great passive revolutionist, His cause being apparently crushed by the Cross. It all comes alive again at Pentecost, and the Church has been committed to this revolutionary message ever since. The ways in which it can be given today are suggested in the findings of this book.

John Baptist Walker has made a brave grasp at a very large subject. He is fair to his sources, giving adequate summaries of the thought of Vatican II, Schillebeeckx, Rahner, Marcuse and

others, before weaving it into his argument. His sincerity is seen in his practical approach, the 'practical' Appendix coming as a salutary shock to the reader.

Having said that, I fear some readers will disagree strongly with certain views expressed (I did myself). For instance, it is difficult to reconcile, in my view, the 'Representative Church' with one's reading of the Gospels and Pauline Epistles. Again, the claim that the Word of God is more clearly heard in the Roman Catholic Church than in others is a perfectly fair one for the author, but more reasons should be given for making it.

Possibly the book is too short for its subject, but it makes us relate our thinking to world problems today, and for that we should be grateful.

KENNETH PETROCK S.S.F.,
Novice.

God-Centred Faith

Christian Confidence. (Theological Collections, 14). Edited by Roger Tomes.
S.P.C.K., 28s. (£1.40).

For a committee of theologians to produce an agreed statement of the basis of their faith is no mean achievement. Credit for it belongs to the Congregationalist Church of England and Wales, who in 1967 published their 'Declaration of Faith'. This seeks to show the grounds on which those who make it still, amid current uncertainties, share 'Christian confidence'.

The book with this title is a collection of Congregationalist essays on the Declaration, which is itself reproduced at the end. The eleven contributors, all former pupils of Doctor Nathaniel Micklem, offered him their work on his eightieth birthday.

The essays interpret and appraise the Declaration itself. They take up

perennial themes of Christian theology : the Glory of God, his relations with man, his purpose for the world. The reader can learn with Professor W. A. Whitehouse how the Declaration kept its own course amid theological cross-currents : he can inquire with Doctor G. B. Caird how the Bible is the Word of God : or he can meditate with Doctor John Bradshaw on the limits of the Christian's God-given freedom. But the central emphasis of the book, as of the Declaration itself, is undoubtedly on the doctrine of God. That these theologians, with modern problems explicitly in mind, unite in presenting a God-centred faith, should provoke thought as well as thanks.

WILLIAM HORBURY.
CLARE COLLEGE, CAMBRIDGE.

Discovering Hinduism

Hindu and Christian in Vrindaban. By Klaus Klostermaier. S.C.M., 21s. (105p).

This short book is almost as crowded with diverse people as the streets of the Hindu pilgrimage centre which is its setting and where the extremes of Hinduism, from professors of philosophy to young men eating filth in the street, meet. The writer, a German priest, became professor of Christian philosophy in a Hindu theological college and has produced a sensitive and beautiful account of his stay. The life of the town and the practices of the pilgrims provide a background to his dialogue with Hindus of all descriptions and a notable friendship with one swami

who became a hermit. He shared the problems of 'theology at 120° F.'—'the aspects of daily life in the dialogue' which must be lived if one is to penetrate beneath the surface. His conviction that 'only in the dialogue does a Hindu learn the essence of Hinduism and the Christian find the essence of Christianity' leads on to a Hindu philosopher's conclusion, 'We have found one another because we probed more deeply, towards spirituality'. Published in 1969 this book is fortunately still available.

A SISTER C.S.C.I.

Books Received

As new versions of the Bible come increasingly into use for public worship, new books of lections are produced. **Readings for Holy Communion** published by the Oxford and Cambridge University Presses at 55s. (£2.75), provides collects, O.T. lessons, epistles and gospels in an 'altar' edition, the readings being in the New English Bible version. This is available also in Black Grained Calf at £10. It provides for Sundays and Feast Days according to the B.C.P. supplemented by Series 1 (1966).

Readings at Holy Communion published by Darton, Longman and Todd at 45s. (£2.25) is a desk edition of the O.T. lessons, epistles and gospels from the Experimental Lectionary (1970), a two-year cycle, given in the Jerusalem Bible version.

Christian Initiation 1552—1969, by Peter J. Jagger, S.P.C.K., 70s. (£3.50) gives texts of baptism and confirmation rites as well as those of reception into church membership, for the period mentioned in the title, both for the reference of scholars and in the hope of eventual unification of initiation ceremonies.

The Rules and Exercises of Holy Living, by Jeremy Taylor D.D., abridged with a preface by Anne Lamb, The Langford Press 1970. The first of a projected series of reprints of classics, issued in a limited edition, attractively produced and carefully abridged. Obtainable by post from The Langford Press, 12 Essex Close, Romford, Essex RM7 8BD, £2.25 (U.K.) or \$9.00 (U.S.).

Other books received, which may be reviewed in future numbers of this magazine : **Martin Luther King**, by Kenneth Slack, S.C.M. Centrebooks, 50p ; **Walsingham Way**, by Colin Stephenson, Darton, Longman and Todd, 50s. (£2.50) ; **Our Understanding of Prayer**, by I. T. Ramsey, S.P.C.K., 20p ; **Prayer and the Departed**, S.P.C.K., 60p ; **Organ Transplants**, by Catherine Lyons, S.C.M., 90p ; **The Strange Silence of the Bible in the Church**, by James D. Smart, S.C.M., £1.05.



FIRST AND THIRD ORDERS IN AFRICA

The late Archbishop Oliver Green-Wilkinson on the right

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The Editor S.S.F., The Friary, Hilfield, Dorchester, Dorset.

The Good News according to St. Mark

Eduard Schweizer — £3

The commentary covers in fair detail the questions raised by the gospel text, without letting the reader be distracted by scholarly minutiae. Preachers will like its positive exposition, while its clear and professional approach make it ideal for students. The text used is Today's English Version, *Good News for Modern Man*.

The Office of Apostle in the Early Church

Walter Schmithals — £3

Dr. Schmithals investigates the nature of the apostolic office according to Paul, and then considers whether the Pauline conception corresponds to that of the early Church in general. This translation incorporates changes and additions supplied by the author and can therefore be properly regarded as a revised edition of *Das kirkliche Apostolamt*.

Isaac Williams and his Circle

O. W. Jones — £2

The author writes to correct what he regards as the persistent underrating and neglect of Isaac Williams as a leader of the Oxford Movement. In addition, his access to new ms. material enables him to throw fresh light on tractarian traditions within the Welsh Church, and on the later period of Williams' life.

Prayer and the Departed

A Report of the Archbishops' Commission on Christian Doctrine

60p

The report discusses prayers for the non-Christian as well as for the Christian dead, and the prayers of the dead for us, and unanimously recommends forms of prayer which the Commission believes will be acceptable to all shades of Anglican opinion.

Our Understanding of Prayer

Archbishops' Commission of Christian Doctrine, Occasional Paper No. 1

I. T. Ramsey — 20p

The chairman crystallizes the Commission's discussions on how a Christian may pray with intellectual integrity. Prayer and action are seen as two expressions of a single situation.

S · P · C · K
